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NOVEMBER 27TH, 1883.

Professor W. H. FLOWER, LL.D., F.R.S., *President, in the Chair.*

The Minutes of the last meeting were read and confirmed.

The following presents were announced, and thanks voted to the respective donors:—

FOR THE LIBRARY.

From the AUTHOR.—Among the Indians of Guiana. By Everard F. im Thurm, M.A.

— Hommes Fossiles et Hommes Sauvages By A. de Quatrefages.

— An Account of Elan, a Malayan Papuan Child. By George Bennett, M.D.

From the GOVERNMENT OF MADRAS.—Report of the Government Central Museum. 1882-3.

From the GERMAN ANTHROPOLOGICAL SOCIETY. Correspondenz-Blatt. October, 1883.

From the INSTITUTION.—Journal of the Royal United Service Institution. No. 121.

From the SOCIETY.—Proceedings of the Philosophical Society of Glasgow. 1882-3.

— Journal of the Society of Arts. Nos. 1616, 1617.  
VOL. XIII.

From the EDITOR.—*Matériaux pour l'Histoire de l'Homme*. 1882, Nos. 7 to 11.

— "Nature." No. 733.

— "Science." Nos. 38 to 40.

— *Revue Scientifique*. Tom. XXXI, Nos. 19, 20.

— *Revue Politique*. Nos. 19, 20.

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The following paper was read by the author :—

*On the CRANIAL CHARACTERS of the NATIVES of TIMOR-LAUT.*  
By J. G. GARSON, M.D., F.Z.S.; Memb. Anthropol. Inst.; Anat. Assist. Royal College of Surgeons; and Lecturer on Comparative Anatomy, Charing Cross Hospital.

[WITH PLATES XXIV AND XXV.]

IN the following communication I intend to direct attention to the characters presented by a series of skulls from Timor-laut (a group of small islands situated between New Guinea and Australia) collected and brought home by Mr. H. O. Forbes. Before doing so, it will be well to recapitulate briefly the chief characters of the inhabitants of the islands observed by Mr. Forbes, and described by him in a paper read last session before this Institute, published in its *Journal* (Vol. XIII, p. 8, *et seq.*).

In height both men and women vary considerably, some being of low stature, while others are very tall; on an average, however, both sexes are tall and well developed, especially the men. The usual colour of the skin "is a rich chocolate brown, but here and there amongst them occurs a quite black-skinned individual, who is at once remarkable as being an exception to the prevailing colour." The character of the hair varies likewise in different individuals and in both sexes. Many possess long straight black hair, while others, fewer in number, are frizzly-haired. The men develop scanty whiskers and beard, which they frequently depilate. The forehead is usually slightly retreating, the superciliary ridges prominent; the face somewhat flat; the cheek-bones prominent in some instances among the long black-haired people, but in others little observable; the eyes small and narrow; the brows low. Two distinct forms of nose are observable: the one very flat, between the eyes, advancing with a straight dorsum to a markedly pointed and *retroussé* tip, which shows both nostrils and the septum conspicuously; the other elevated at the base, with straight dorsum, rarely arched, compressed slightly in the middle, "and the tip pointed, depressed, and incurved to form a thick fat septum," the nostrils almost

concealed, and the *alæ nasi* much inflated. The upper lip is prognathous, and the upper teeth usually project beyond the lower, though in many people they meet evenly. "Both men and women chew sirie and betel with chalk, and the latter grind down their teeth almost to the alveoli." The posterior portion of the head has frequently a flattened and deformed appearance. This is especially observed in young persons and infants. It arises from the children being laid in cradles or flat baskets of rattan ropes woven together, with usually only a palm-leaf under them. No sort of binding is applied to the head at any stage of life to cause the deformity.

The osteological remains now to be described were obtained from the island of Larat, and consist of a series of eleven skulls and crania. Of these, nine are adult, one that of a young man of about twenty years of age, and one that of a child.

Four of the skulls appear to be those of males, and six those of women. The skull of the child is not sufficiently developed to indicate its sex. The male skulls are all of a round form—broad in proportion to the antero-posterior length, and resemble one another in general appearance. Of the females, five correspond in form to the male skulls, in being short and broad, but the sixth differs markedly from the others, in being narrow antero-posteriorly in proportion to its breadth. The form of the child's cranium resembles closely that of this last skull. The cranium of the child has been excluded from the various measurements and averages given in the subjoined table, now to be discussed, but that of the young man is included, as I was unwilling to diminish the series by rejecting it, especially as it seems to have attained its full development, except in a few respects which will be noted, though I am aware that it is contrary to custom to include any skull in which the basilar suture is not united. The male and female round skulls are separated from one another, and the latter are grouped apart from the long narrow female skull, many of the characters of which are entirely different from those of the other females.

*Capacity.*—The average cranial capacity of the four male skulls, measured with shot according to Broca's method, is 1,607 cc., or 47 cc. more than that of male European skulls, the average capacity of 347 of which Topinard found to be 1,560 cc. That of the round-headed females is 1,311 cc., or 64 cc. less than European females skulls, 232 of which, measured by Topinard, averaged 1,375 cc. While the capacity, therefore, of the male skulls from Timor-laut is, on an average, larger than those of European, that of the females is less than in Europeans of the same sex. The difference in capacity between males and females of Timor-laut is 296 cc.; that between Europeans is 185 cc.

The individual range of capacity is considerable, one of the male skulls (No. 10) being no less than 220 cc. smaller than any of the others. The largest capacity, that of No. 4, is 1,780 cc., and the smallest 1,395 cc., that of No. 10. In the females the capacity ranges from 1,405 to 1,240 cc. The difference, then, between the largest and smallest male skulls is 385 cc., and 155 cc. between those of females. The long-headed female has a capacity of 1,400 cc.

*Cephalic Index.*—In the round skulls the relative proportion of the breadth to the length varies little in the two sexes; the cephalic index of the males averaging 88.1, and of the females 86.0. Reference to the table will show that the lower index of the females is chiefly caused by the almost undeformed cranium, No. 2, which has an index of only 78.9. All these skulls belong to Broca's class of true brachycephalic (skulls in which the cephalic index is over 83.33) except No. 2, which is sub-brachycephalic (between 80.01 and 83.33), on account of its width being less than, while the length is the same as, that of the others. The long narrow female skull has an index of 71.1, and belongs, therefore, to Broca's true dolichocephalic group.

*Height Index.*—This averages about 2' higher in the male brachycephalic skulls than in the corresponding females, being 80.6 in the former, and 82.4 in the latter. The cephalic index of the males we found was higher by the same amount than that of the females. In the dolichocephalic female the height index is much lower than in the brachycephalic skulls of the same sex, a condition which the late Professor Rolleston found usually to obtain. The height of the skulls is in all instances less than the breadth, except in the female No. 2. The indices of height and breadth above given cannot be taken as strictly accurate, owing to the artificial flattening of the posterior or postero-lateral portion of most of the crania, but are as nearly accurate as circumstances will admit, and general deductions may probably be relied upon.

The height in proportion to the breadth (the latter being taken as 100) is in the males as 91.2, and in the females as 95.6 to 100.

*Circumference.*—The horizontal circumference of the brachycephalic skulls averages in the males 507 mm., that of the females 475 mm., while the transverse vertical circumference of the former is 456 mm., and of the latter 424.6 mm. The total longitudinal circumference averages in the males 501.2 mm., and in the females 473 mm. In each of the three circumference measurements, therefore, the female skulls are on an average about 31 mm. smaller than the males. The dolichocephalic female shows considerable differences in the various circumferences from the previous skulls of the same sex. Its horizontal and



total longitudinal circumferences are each 25 mm. greater than the average of these measurements in the brachycephalic skulls, while its transverse vertical circumference is 17·6 mm. less. The increased size of the two first circumferences in this skull is due to the greater antero-posterior length of the frontal and especially the parietal bones; the other segments being almost the same in both varieties of skulls. This accords with the fact pointed out by M. Gratiolet, that in women the elongation of the cranium depends essentially on the length of the temporal region, and is the permanent retention of a child-like character; dolichocephaly being due, he has shown, to a relative development of the cranial bones, which varies with age. It is essentially *occipital* in the infant, *temporal* in the child, and *frontal* in the adult man.

The form of the *foramen magnum* varies considerably, being in some elongated antero-posteriorly, in others almost circular.

*Gnathic Index.*—On an average the male skulls are mesognathous (having an index between 98 and 103); the brachycephalic females belong to the same group. Considerable variety is exhibited individually by the male skulls, one being prognathous and another orthognathous; the same variability is not exhibited by the females, all of them being mesognathous. The dolichocephalic female is prognathous.

*Malar Height.*—The development of the malar bones is usually somewhat greater in the brachycephalic skulls than in Europeans, but considerable individual variety is observable which confirms the observations of Mr. Forbes on living natives. The malars are small in the dolichocephalic female. The depression on the malar process of the maxilla or maxillo-malar notch, observed by Professor Flower to be present in the Fijians, may here be seen in the skulls where the malars are most strongly developed.

*The Orbits.*—The form of the orbits varies considerably, some being wider in proportion to the height than others; but the averages show both sexes to be mesoseme (index from 83 to 89).

*The Nasal Index.*—The form of the nasal aperture presents a certain degree of variation, the index varying from 48·1 to 55·8 in the brachycephalic males, and in the females of that class from 49 to 60·5, the averages of the former being 52 and of the latter 55·3. The average index of the males places them at the platyrrhine end of the mesorrhine group (between 48 and 53), while the females are just within the platyrrhine class (above 53). Two males and three females are mesorrhine, and two males and two females are platyrrhine. The dolichocephalic skull is mesorrhine.

The *Facial angle* formed by the meeting of the alveolar point of the ophryo-alveolar face-line and the auriculo-alveolar base line, averages  $70^{\circ}$  in the males, and nearly  $68^{\circ}$  in the females. As differences of opinion may exist as to the value of the angle taken in this way I have added the nasi-alveolar length as well as the basi-nasal and basi-alveolar measurements. With these three measurements the relation of the alveolar point to the cranio-facial axis of Huxley, or basi-nasal line upon which the angle of gnathism depends, can easily be calculated, and the facial angle thus formed aptly compared with the gnathic index. A further reason for the nasi-alveolar length finding a place in the table is that some anatomists, not without good reason, consider it to be preferable to the ophryo-alveolar length as the measurement of facial height, owing to its being more definite than the latter.

*Regional characters of the cranial portion.*—The glabella is feebly developed in both sexes, being represented by Nos. 0–1 of Broca's descriptive outlines, except in one of the females in whom it is more strongly marked and equals No. 2. The superciliary ridges are likewise feebly marked, there being usually only a slight boss projecting obliquely upwards and outwards from the glabella, but not extending any distance over the orbits. The forehead recedes slightly, but the degree of recession varies somewhat, being more marked in two brachycephalic females than in any of the others; while in the dolichocephalic females it is the most perpendicular. *Tubera* are well marked on the parietal bones of the young male skull, and are associated with a narrow base, as is seen by the bi-auricular breadth being less than that of any of the other males. These conditions are usually concomitant, as was shown by Professor Wiesbach, and are indications of a skull not having attained its full development, as in this case, or of the permanent retention of a child-like character when occurring in the fully adult skull, as is not uncommon in women. Epiteric bones are present in three of the female crania, Nos. 1, 7, and 9. In the male skull No. 10 the squamosals articulate with the frontal, the alæ sphenoid not intervening between them, as is usually the case. The zygomatic arches can be seen in most instances projecting beyond the outline of the cranium in the fronto-parietal region—that is to say, the skulls are usually phænozygous, though more so in some cases than in others. In order to estimate the amount of zygomatic projection, or the relation of the maximum cranio-facial breadth to the fronto-parietal breadth at the stephanion, Topinard has suggested the formation of an index from the bi-zygomatic and bi-stephanic breadths, in place of the angle of Quatrefages, which can only be measured by means of a complicated gonio-

meter. Taking the former breadth as 100, I find that the bi-zygostephanic index of the brachycephalic male skulls averages 87.6, and of the female 87.4, and of the dolichocephalic female 94.2. In order to compare these averages with those of other races, I have worked this index out in the series of Andamanese skulls and of Fijians published by Professor Flower, in the volumes of the "Journal of the Anthropological Institute" for 1879 and 1880, and the following are the results obtained :-

*Bi-zygostephanic Index.*

Andamanese ..	12 males,	88.3;	12 females,	91.5.
Timor-laut ..	3 "	87.6;	5 "	87.4.
Fijian ..	6 "	80.4;	5 "	85.5.

Before its value can be rightly estimated it will require to be worked out in a much more extended series. It may be stated, however, that crania with a bi-zygostephanic index of under 90 are phænozygous. The development of the inion is usually represented by Broca's descriptive figures 1 or 2. Though not very prominent the inion and the inner or mesial extremities of the superior curved lines are well developed and rugged, a condition to which, Professor Thane kindly reminded me, Professor Ecker has attributed considerable importance as being indicative of a simian character, these ridges being the representative in man of the crests so well marked in the skull of the ourang-outan and other anthropomorphous apes. The sutures are, as a rule, simple, varying in the series from 1 to 3 of Broca's numbers, both in regard to complexity and degree of obliteration. In the dolichocephalic female the frontal suture is metopic, but in none of the other skulls does this condition obtain. The wormian bones are small in most instances. All the brachycephalic skulls of both sexes exhibit more or less flattening in the occipital or parieto-occipital region, such as would be produced by laying an infant, without any soft material under the head, in a cradle, like that exhibited here by Mr. Forbes from Timor-laut. The dolichocephalic female and child's skulls show no sign of flattening. The basilar suture is entirely obliterated in all instances except in the youth; no abnormality is to be observed in any case in the under surface of the cranium.

*Regional characters of facial portion.*—In most instances the face has a flat appearance. The axes of the orbits are in some instances more horizontal than in others. The inter-orbital portion, though not showing great variation in actual width, differs in form on account of the projection of the

nasal bones being greater, and the ascending process of the maxillaries being flatter, in some instances than in others. It occurred to me that this variation might be expressed by measuring the angle formed by the nasal bones and ascending processes of the maxillaries at the level immediately below that of the *dacryon*. This measurement, which I propose to call the *naso-maxillary angle*, is different in its object from that of M. de Mérejkowsky, which ascertains only the *projection* of the nasal bones or maxillary processes.

The outline of nose is represented by Broca's descriptive numbers 1 and 3. The first of these indicates a nose with a low bridge turned upwards at the tip; the latter a straight nose with a higher bridge than the other. We have therefore identified on the skulls the two forms of nose observed by Mr. Forbes in the living. As a rule the straight nose is elevated at the root and the naso-maxillary angle is higher than in the hooked nose, which is flat at the root. The *nasi-malar* angle is high in all instances. The lower margin of the nasal aperture is usually well defined, but slopes slightly in some instances into the alveolar portions of the maxillæ. The nasal spine is feebly developed, being represented by Nos. 1 and 2 of Broca.

The alveolar portion of the maxillæ has become so atrophied after loss of the teeth in three skulls (one male and two females) as to be reduced to almost a narrow rim of bone; in these the alveolar height has not been measured. A correspondingly atrophied condition likewise obtains in the alveolar border of the respective mandibles. In the others in which the teeth were complete at the time of death this portion of the face is short; the measurements, however, indicate a greater estimate of the vertical distance between the floor of the nose and the alveolar plane than there really is, as in most instances there is a considerable degree of alveolar prognathism. The maxillæ are broad in comparison to their length, especially in the case of the male No. 10, where the maxillary or palatal index is no less than 140·7. The palate is therefore markedly of the parabolic form. In this skull it is also very high. The maxillæ are narrowest in the dolichocephalic female. In all cases the posterior edge of the vomer slopes considerably forwards as well as downwards.

The characters of the mandible can be only imperfectly studied, it being lost in some instances and much atrophied in others. The chief character seems to be the absence of prominence of the chin: the symphesial angle is consequently high, approaching a right angle.

Dentition is normal in all the skulls except the male No. 4, in which the last upper molars, or wisdom teeth, are absent from

non-development. The skull is known, however, to Mr. Forbes to have belonged to a man beyond middle age. The last molars have not been fully acquired in the skull of the youth No. 11. In size the teeth are large but not abnormally so, and are stained black in two of the male skulls, Nos. 4 and 10, and in the female skulls Nos. 7 and 1. In the male No. 10, the upper incisors and canines have been filed away on the anterior surface, and stained black, making them more spade-like. This custom of deforming the teeth, and staining them, is practised very commonly in Java and Birma, and elsewhere. The incisors and canines being absent in the other male skulls, it is impossible to say whether these teeth were deformed in them also. In the females there is a trace of a similar deformation in No. 2, but the filed teeth are not stained artificially. Grinding down the anterior upper and lower teeth, horizontally, and staining them, seems to have been practised in Nos. 1 and 9. In the other skulls the teeth have been lost.

*Relation of the inhabitants of Timor-laut to those of adjacent countries.*—That the skulls just described are not those of a pure race is very evident. Two very distinct types can be made out, namely, the brachycephalic and the dolichocephalic, the former greatly predominating in number. Both from the information Mr. Forbes has given us as to their appearance, and from the skulls themselves, there is no difficulty in recognising a strong Malay element in the population. The male skull No. 4, and the female No. 6, are typically Malayan in their characters, especially in possessing large, open, rounded orbits, and smooth forehead, the superciliary ridges and glabella being almost entirely absent. The other brachycephalic skulls, though not presenting such a striking affinity, agree more or less with this type, but give evidence of mixed characters. The dolichocephalic skull is, on the other hand, markedly of the Papuan type, and corresponds so closely as to be undistinguishable from two crania obtained twenty miles inland from Port Moresby, New Guinea, in the College of Surgeons' Museum, also from another from the Solomon Islands. Along with this form of skull Mr. Forbes informs me is associated frizzly hair and dark skin.

The examination of the cranial characters of the inhabitants of Timor-laut, as illustrated by the skulls before us, shows that the peopling of this island forms no exception to what is usually found in the various groups of islands in the Polynesian Archipelago. From its close proximity to New Guinea, perhaps more of the Papuan element might have been expected. The relative proportions of the two races in any particular place seem to vary considerably, however, and till more is known of the history of this part of the world, the distribution of its inhabi-

tants will not be understood. Valuable contributions to our knowledge of this vexed question have been made by the writings of M. Quatrefages, Professors Flower and Keane, Mr. Staniland Wake, and others. Series of skulls and skeletons like the present, from different districts, with accounts of the inhabitants, are always valuable additions, and assist materially to unravel the ethnology of this interesting part of the globe.

*Explanation of Plates XXIV and XXV.*

PLATE XXIV.

Figs. 1 and 2. *Normæ frontalis et lateralis* of the male brachycephalic skull, No. 4.

PLATE XXV.

„ 3 and 4. *Normæ frontalis et lateralis* of the female dolichocephalic skull, No. 1.

All the figures represent the skulls with the alveolo-condylar plane horizontal.

The photozincographs were reduced from drawings by Mr. J. G. Goodchild, the outlines of the skulls from which the latter were made having been previously geometrically projected by means of Broca's stereograph by myself.

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FIG. 1.

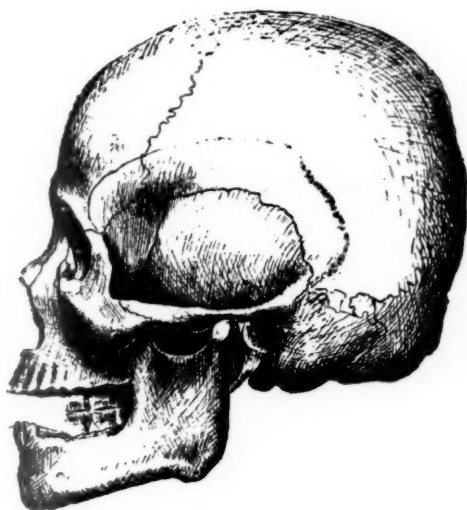


FIG. 2.

SKULL OF NATIVE OF TIMOR-LAUT (MALE).





FIG. 3.



FIG. 4.

SKULL OF NATIVE OF TIMOR-LAUT (FEMALE).



CRANIAL MEASUREMENTS.

No.	Sex.	Capacity.	Length.	Breadth.	Height.	Minimum Frontal Breadth.	Maximum Bi-stephanic Breadth.	Bi-asteric Breadth.	Bi-auricular Breadth.	Cephalic Index.	Height Index.	Transverse Vertical Circumference.
No. 4	♂	1780	174	157	143	104	130	116	128	90.2	82.2	478
" 5	♂	1615	170	151	145	102	127	105	134	88.8	85.3	475
" 10	♂	1395	165	147	131	96	120	104	129	89.1	79.4	433
" 11	♂	1625	179	151	135	99	*119	103	*117	84.4	75.5	440
Average of ..	♂	1607	172	151.5	133.5	100.2	124	107	127	88.1	80.6	456.5
No. 2	♀	1305	166	131	134	88	108	100	120	78.9	80.7	419
" 3	♀	1355	165	143	129	95	114	107	119	86.7	78.2	425
" 6	♀	1405	162	142	137	90	114	108	128	87.7	84.6	433
" 7	♀	1240	160	141	133	92	115	108	125	88.1	83.1	438
" 9	♀	1250	156	139	133	88	113	109	119	89.1	85.3	418
Average of ..	♀	1311	161.8	139.2	133.2	90.6	112.8	106.4	122.2	86	82.4	424.6
No. 1	♀	1400	180	128	125	95	115	99	112	71.1	69.4	407

## CRANIAL MEASUREMENTS—continued.

	Horizontal Circumference.			Transverse Area.				Median Area.				Foramen Magnum Length.	
	Total Circum- ference.	Pre-auricular.		Post-auricular	Frontal.	Bregmatic.	Parietal.	Occipital.	Frontal.	Parietal.	Occipital.		Total.
No. 4 ..	521	255	266	286	345	355	245	133	128	119	380	36	
" 5 ..	510	250	260	285	332	330	240	130	132	110	372	38	
" 10 ..	493	230	263	275	298	320	237	114	123	108	345	35	
" 11 ..	504	232	271	270	317	320	260	134	127	111	372	34	
Average ..	507	241.8	265	279	323	331.2	245.5	127.7	127.5	112	367.2	35.7	
No. 2 ..	473	226	247	261	293	330	245	123	125	100	348	32	
" 3 ..	486	225	261	258	301	326	265	119	130	107	356	28	
" 6 ..	475	328	247	250	300	325	255	121	123	105	349	38	
" 7 ..	478	233	245	262	298	310	227	119	116	97	332	39	
" 9 ..	463	215	247	245	293	316	235	122	115	103	340	35	
Average ..	475	225.4	249.2	255.2	297	321.4	245.4	120.8	121.8	102.2	345	34.4	
No. 1 ..	500	245	255	265	290	300	250	130	140	101	371	34	



FACIAL MEASUREMENTS.

CRANIAL MEASUREMENTS—continued.

	Foramen Magnum Breadth.	Basal Nasal Length.	Total Longitudinal Circumference.	Basal Alveolar Length.	Gnathic Index.	Naso- Alveolar Length.	Bi-zygo- matic Width.	Bi-jugal Width.	Inter- Orbital Width.	Height of Face.	Facial Index.	Malar Height.
No. 4 ..	33	102	518	106	103.9	74	137	120	24	102	74.5	29
" 5 ..	30	97	507	..	..	..	144	120	22	100	69.5	26
" 10 ..	32	98	478	95	96.9	71	140	125	25	105	75	30
" 11 ..	27	96	502	95	99	*59	*122	*110	23	*94	77	23
Average ..	30.5	98.2	501.2	98.6	99.9	..	..	..	23.5	100.2	74	27
No. 2 ..	28	98	478	100	102	62	134	113	21	92	68.7	26
" 3 ..	28	88	472	..	..	..	124	110	18	..	..	23
" 6 ..	29	97	484	98	101	65	133	113	20	93	69.9	23
" 7 ..	29	96	467	..	..	..	132	115	18	..	..	21
" 9 ..	30	89	464	91	102.2	63	123	108	20	94	76.4	22
Average ..	29	93.6	473	96.3	101.7	63.3	129.2	112	19.4	93	71.7	23
No. 1 ..	27	93	498	98	105.4	66	122	113	24	94	77	21

FACIAL MEASUREMENTS—continued.

No.	Alveolar Height.	Articulo-Orbital Width.	Orbit.			Nose.			Maxilla.			Facial Angle.
			Width.	Height.	Index.	Height.	Width.	Index.	Length.	Width.	Index.	
No. 4	22	71	40	36	90	54	26	48.1	57	67	117.5	70°
" 5	..	68	45	36	80	51	27	52.9	..	..	..	..
" 10	20	70	42	34	81	52	29	55.8	54	76	140.7	68°
" 11	16	67	38	34	89.5	*43	23	53.5	52	64	123	72°
Average ..	19.3	69	41.2	35	85.1	50	26.2	52	54.3	69	127	70°
No. 2	17	68	38	31	86.8	45	27	60	56	66	117.8	71°
" 3	..	62	42	33	73.8	43	26	60.5	..	..	..	..
" 6	15	66	39	35	89.7	50	26	52.9	53	68	128.3	67°
" 7	..	62	39	31	84.6	51	25	49	..	..	..	..
" 9	15	65	35	33	88.6	49	24	49	52	64	123	64°
Average ..	15.7	64.6	38.6	32.6	84.7	47.6	25.6	55.3	53.7	66	123	67.3°
No. 1	19	68	35	31	88.6	50	25	50	58	64	110.2	68°

FACIAL MEASUREMENTS—continued.

	Angles.			Bi-zygo- staphanic Index.	Mandible.							Ramus.	
	Nasi-Malar.	Nasi- Maxillary.	Basilar.		Bi-condylar Width.	Bi-goniac Width.	Symphesial Height.	Molar Height.	Coronoid Height.	Gonio- sympheal Width.	Height.	Antero- posterior Width.	
No. 4	147°	90°	18°	94.9	125	103	37	27	69	91	61	40	
" 5	146°	105°	23°	82.2	125	95	..	..	59	87	58	30	
" 10	139°	116°	..	85.7	131	102	27	28	63	89	62	32	
" 11	133°	117°	..	97.5	*114	*93	28	*24	*53	*79	*48	30	
Average	141.2	112.9	..	87.6	..	..	..	..	..	..	..	33	
No. 2	138	95°	28°	..	..	..	..	..	..	..	..	..	
" 3	146	116°	18°	91.9	118	94	..	..	60	88	60	34	
" 6	142	91°	26°	..	..	..	..	..	..	..	..	..	
" 7	146	115°	31°	87.1	125	..	..	..	..	..	55	27	
" 9	151	110°	27°	..	..	..	..	..	..	..	..	..	
Average	144.6°	105.4°	26°	..	..	..	..	..	..	..	..	..	
No. 1	141°	119°	17°	94.2	112	86	34	23	54	88	58	35	

## FACIAL MEASUREMENTS—continued.

## DESCRIPTIVE NUMBERS.

	Angles of Mandible.		Development of Glabella.	Curve of Nasal Bones.	Development of Nasal Spine.	Development of Inion.	Wear of Teeth.	Size of Wormian Bones.
	Mandibular.	Symphesial.						
No. 4 ..	115°	88°	1	3	1	2	1	1
" 5 ..	120°	..	1	1	2	2	..	3
" 10 ..	110°	83°	1	3	3	2	1	2
" 11 ..	125°	81°	1	3	2	0	0	4
Average ..	117.5°	84°	1	..	..	..	..	..
No. 2 ..	..	..	1	3	2	2	2	4
" 3 ..	115	..	1	1	1	1	..	..
" 6 ..	..	..	0	3	2	0	1	2
" 7 ..	..	..	2	1	1	1	..	..
" 9 ..	..	..	1	3	1	1	3	3
Average ..	..	..	..	..	..	..	..	..
No. 1 ..	117°	92°	0	3	2	0	3	1

NOTES ON THE TABLE OF MEASUREMENTS.

All the measurements given in the preceding table correspond to those recommended by Broca in the "Instructions Cranio-logique" (Paris, 1875), except the following, some of which are not given in that work:—

*The transverse arcs.*—These are measured with the tape from the point on the ridge at the posterior root of the zygoma immediately above the middle of the external auditory meatus, where the ridge is crossed by the auriculo-bregmatic line (the *courbe sus-auriculaire* of Broca) over the respective parts of the cranium, to the corresponding point on the opposite temporal bone.

*Naso-alveolar length.*—From the nasion to the alveolar point.

*Palatine region.*—The maxillary length is measured from the alveolar point to the middle of a line drawn across the hinder borders of the maxillary tuberosities. This is easily done by stretching a piece of fine wire across the back of the mouth, the wire resting on each side in the groove between the pterygoid and the tuberosity. The width is taken between the outer borders of the alveolar arch immediately above the middle of the second molar tooth.

*Facial angle.*—The angle formed by the meeting of the auriculo-alveolar base line with the ophryo-alveolar face line at the alveolar point measured with Broca's median goniometer.

*Nasi-malar angle.*—The angle formed by the nasal bones and the external margins of the orbits at a point a little below the fronto-malar articulation.

*Nasi-maxillary angle.*—Explained in the text, page 392.

*Basilar angle.*—This is the angle N B Y of the "Instructions," p. 92, or the naso-basio-opisthial angle.

*Bi-zygostephanic Index.*—Defined in the text, page 391.

*Coronoid height.*—From the gonion to the top of the coronoid process.

*Gonio-symphesial height* measured with the calipers.

The size of the glabella, nasal bones and spine,inion, wormian bones, and wear of teeth are indicated by Broca's descriptive numbers given in the "Instructions," Plate I.

An asterisk \* is placed against those measurements in the young male skull No. 11, which have evidently not attained their full dimensions owing to immaturity.

A small ° placed before a measurement means *circum*, and implies that the measurement could not be taken exactly.

## DISCUSSION.

Mr. H. O. FORBES, in reference to the deformity observed in several of the crania, drew attention to a paper in "Nature" for December 8th, 1881, by Dr. A. B. Meyer, of Dresden, wherein he had given instances of the custom of artificial flattening of the head of children in the Malay Archipelago. Cases were recorded from Sarawak and Celebes which evidently were instances of undoubted intentional deformity; the others from Celebes, Philippine Islands, Sumatra, Timor, and Timor-laut had no authentic history beyond what was deduced from an examination of the specimens. Mr. Forbes thought that it was very doubtful that in all of these the deformity was *intentional*, as it was in the case of the Sarawak skull. During his travels in Sumatra, Mr. Forbes had neither seen nor heard of any instance of this custom; and Marsden, in his "History of Sumatra," says: "The children are nursed but little, and are not confined by any swathing or bandages." In Timor, also, he had instituted special inquiries with regard to the custom; but there, likewise, no one had heard of its being practised, and he had certainly observed none. The cause of the flattening of the crania on the table was certainly non-intentional, and was due to the causes stated in the paper.

The PRESIDENT, Professor THANE, and Mr. A. TYLOR also took part in the discussion.

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The following paper was then read by the author:—

*On some of the TRIBES of the ISLAND of TIMOR.*

By H. O. FORBES, Esq. F.R.G.S., F.Z.S., Mem. Anthropol. Inst.

[WITH PLATES XXVI AND XXVII.]

CHANCING to be passengers on board one of the Netherlands India steamers in the month of April last year, on our way to the far east of the Austro-Malayan Archipelago on a journey of exploration to the then unknown island of Timor-laut, myself and my wife had the fortune to have as fellow-travellers a most charming Portuguese family, that of Major da França, who was on his journey to Dilly, one of the ports of call of our steamer, to take up the Governorship of their possessions in Eastern Timor. Before parting His Excellency pressed with much warmth an invitation on us to pay him a visit on our return from the Tenimber Islands, offering me, with the utmost liberality, whatever assistance I might need, should I desire to investigate the interior of the island. The offer was a very tempting one, and was acknowledged by us very warmly; but at the time we



allowed the project but a small place in our thoughts, for very little prospect presented itself of being able to accept it. Circumstances, however, strangely enough, brought it about that on the 19th of December of the same year, we found ourselves installed as guests under the hospitable roof of the *Palacio* in Dilly, the capital of the Portuguese possessions in the island of Timor.

In the town of Dilly itself the traveller has a fine field for ethnological investigation; for he finds a singular crowd of nationalities other than European, rubbing shoulders with each other in its narrow limits. Tall, erect indigenes mingle with negroes from the Portuguese possessions of Mozambique and the coasts of Africa, most of them there in the capacity of soldiers or condemned criminals; tall, lithe East Indians from Goa and its neighbourhood; Chinese and Bugis of Macassar side by side with Arabs and Malays, men from Allor, Savu, Roti, and Flores. Besides these he will be able to study a crowd almost defying the computation of the variations and combinations that have been rung by the commingling of these numerous races. It is interesting to study the character of each in their unconscious ways among each other. The Hindoo moves about with a superior bearing, and carries with him an unmistakable, unconscious, not offensive air of superiority; the non-dominating, provident, industrious, orderly-disposed Mongolian wends his way, obtaining, rather than asserting, in his quiet way, the next place, and is looked on with respect and good neighbourly consideration. The sturdy *Africano* rollicks about, noisy (generally drunk), careless, improvident, disliked by the natives, who fraternise with none of these interlopers in their land, but keep themselves very much to themselves, lying about in small companies under the trees or on the shore, or moving about in their erect, somewhat sullen, and suspicious way. The Arab leads his secluded life among his own race, energetic, taking many hard cuffs with few words; while the Malays, semi-Malays, and trading peoples fraternise pretty freely with each other on the shore, and over the sides of their prahus.

The shop of At Hing, Major of the Chinese, was one of my favourite study-rooms while in Dilly, for there during the whole day came and went an endless succession of these nationalities, for the purpose of barter, or simply to lounge there, sitting anywhere and everywhere, occupying as often all the chairs reserved for European customers as not, with the utmost *sang froid*, and without for a moment considering that they should give up, on a white man's entry, a place to him. They are exceedingly independent—a trait seen in their erect and bold, almost haughty carriage. A Timorese will rarely stand aside in a

narrow road, to allow you to pass—not from bravado, or as a show of ill-feeling; it is simply innate in him to feel that he is as good as any one, if he be not his own rajah, whom they seem to regard with the utmost deference and respect, if not with servility. In this shop one could study human nature well, and one regrets the difficulty that exists in conveying in written words the life and vigour of such scenes. It was interesting to observe the extreme patience and intense good humour exhibited by the Mongolian, taking down, exhibiting, putting up, discussing its price, over and over again, the same piece of goods to the same individual, who, attracted by a score of different things, would break off without a word, absolutely neglectful of the time—with him the most abundant element in existence—of the Chinaman, to examine them, and enter into a parley, or to join in some argument carried on by his friends in some other part of the shop or outside the door, by-and-by to return to the former bargain, to be broken off time after time, and not to be concluded till one after another of his companions has, in secret consultation, given his idea of the transaction under consideration. When at last he has made up his mind to purchase, or exchange his goods or money for, say, cloth of so many arm-stretches, if he is not of more than ordinary stature, he selects the very tallest man of his acquaintance to be his standard of measurement, and it is amusing to see how he takes advantage of every possible device to expand his chest and arms. Placing the end of the web at the tip of the longest finger of his left hand, and making a gigantic inhalation, he runs his right arm out to the fullest extremity of his finger-tips, invariably succeeding in getting a finger-length or so more as he picks up the mark, from which he will on no account, even though his eyes are never taken off the spot, remove his hand till the cloth has been cut. Should by chance he move his finger the slightest degree the whole measurement must be done over again. Even after the portion he has purchased has been severed it must be measured several times over both by himself and his friends. The suspicious Timorese has wasted his (to him) valueless time, and has satisfied for the moment his fancy; the Mongolian has a profit both on the produce he barter for, as well as on the commodity he disposes of, and by degrees amasses, what the other can never attain to, riches.

*Divisions of the Country.*—The whole of East Timor is apportioned out under certain chiefs called Rajahs or Leoreis, each of whom is independent and absolute in his own kingdom. At present there are forty-seven of these; but many of them possess a far greater amount of influence than, and exercise a sort of vassalage over, the others. These *kingdoms* are divided into districts, each

of which is called a *Suku*, over which a *Dato* rules, who receives his orders from the Leorei by a special officer appointed for that purpose. The *Dato* has under him two other officials, a *Cabo* and a *Tenente*, who assist him in the regulation of the *Suku*.

*Dialects.*—Crawfurd states that there are in Timor forty different *languages*. In East Timor, I believe, there are about sixteen dialects; I am not prepared to say they are languages. The following is a list of the names which I have been able to obtain in the region traversed by me, with the districts in which they are spoken:—

<i>Mambia or Kaladi</i>	in	Turscain; Motaël; Hermera; Kaimauk; Hera; Laicor.
<i>Tetu</i> .. ..	„	Bariqué; Bibicuçu; Allas; Suai; Hera; Saluki; Laclubar; Bailobo; Cotubaba.
<i>Idate</i> .. ..	„	Cairui; Laclubar; Mantutu; Viquequé.
<i>Lakalé</i> .. ..	„	Bibicuçu; Kimauc; Vemassee; Barique; Allas; Samoro.
<i>Haukenke</i> ..	„	Lalea; Vemassee; Mantutu; Fatumarto; Vinilale,
<i>Veke</i> .. ..	„	Bailobo.
<i>Vaiqueno</i> ..	„	Cova; Suai.
<i>Galolo</i> .. ..	„	Hera; Laculo; Motaël; Lalea; Mantutu; Luga; Vemassee.
<i>Marai</i> .. ..	„	Manufahi; Rameau; Rolule.
<i>Manobai</i> ..	„	Allas; Samoro; Tituluru; Turscain.
<i>Kemak</i> .. ..	„	Bailobo; Cora; Sanir; Cutobaba; Kailakuk; Attesabe; Boibau; Diribate; Lameian; Maheibo.
<i>Tocudade</i> ..	„	Boibau; Liquiça; Maubara.
<i>Dagadá</i> .. ..	„	Lalea; Faturó; Sarau.
<i>Macassar</i> ..	„	Luga; Vemassee.
<i>Naubete</i> .. ..	„	Luca.
<i>Meadik</i> .. ..	„	Faturó; Luga; Sarau.

*Characteristics and Customs of the People.*—After having travelled from the northern to within a short distance of the southern shore, and seen many of the tribes that inhabit the eastern part of the island, I am quite unable to say to what race they belong. They are an extremely mixed race, and if that dark black colour of skin seen among the Aru Islanders is one of the typical marks of the Papuan race, I have not encountered one true Papuan in Timor. Tall, well-proportioned men, with

frizzled hair and of a rich yellowish brown, or of a chocolate colour, I have seen in great abundance, and short stumpy men, with straight hair on the head, and with no marked lack of hair on the face, are about equally common. W. G. Earl ("The Native Races of the Indian Archipelago," p. 179, 1853) records as especially remarkable the "great differences exhibited by the peoples of the tableland above Dilly." I scarcely knew where he met with the *tableland*, for during the whole of my journey I encountered only pinacles and ridges and precipitous valleys, and wishing for geodetic purposes to obtain a base line of about two hundred yards, I could not find that amount of flat land anywhere! "Some of the natives have a dark yellow colour; the parts exposed to the sun are covered with light brown patches; the hair is straight and thin, and its natural colour reddish, or of a dark chestnut brown. There are also found in Timor all intermediate shades of the skin from dark yellow to black or chocolate brown, and the hair from red and straight to the short and woolly [and in another place "short-tufted"] hair of the Papuas." I have noted often, especially among the children, in Sumatra, auburn hair and hair almost of a reddish brown colour. Red hair is frequent among negroes and mulattoes, and I myself in the kingdom of Bibiçuçu came on a colony living at *Aituha* which had red straight or curly hair, red eyelashes, and the body more profusely haired (of the same red colour) than their neighbours. Those I saw had blue eyes, but I am told that some of them have red eyes. They had round brachycephalic heads. They are not shunned by their neighbours, who, if I am informed correctly, intermarry, both ways, among them. The children take sometimes after the one, sometimes after the other parent. They speak the Lakalé language.

As in Timor-laut, I believe we have here a mixture of Polynesian and Malay races, in about equal proportions; but a reference to Plate XXVI will show this better than any amount of verbal description. The colour of skin, form of head, features of face, character and distribution of hair I met with in every variety and amount of comminglement. In the eastern extremity of the island the people, I am told, resemble Malays, and they speak the Malay language.

Among the Fatumatubia Mountains—I have it on the, as I believe, excellent authority of one of the commandants of the district—lives a race of dwarfish people, speaking a "language" of their own. Their dwarfishness consists not so much in the dimensions of the body, as in the shortness of the limbs, which are thick and strong. They live among the rocks, are great robbers and much detested. The men wear only the T-bandage; while the women go absolutely naked, and when they appear to

trade with other than their own people, they ensconce themselves in baskets up to the armpits. A custom exists among them for the sons to compel their fathers, when they become very old, to join some war or robber expedition, while they attach themselves to the opposite side, and, singling out their own father slay him and claim the reward for his head, as well as the sum paid for his death as a mercenary soldier. The people of one of the sub-kingdoms of Viquequé also go in a state of nudity.

In Láuteng the old people live separately from the younger generation, having assigned to them dwelling-places apart.

From what I have observed, I should think that the Timorese are a people capable of attaining to a very considerable degree of cultivation, especially the chiefs and rajahs. In several of the latter I was surprised at the amount of intelligence displayed in comprehending the working of an aneroid and of a thermometer, and even of a prismatic compass which I explained to the Rajah of Turskain. He could not comprehend *why* the needle *always* pointed to one place; and I found myself unable to enlighten him, beyond that *Meromak* made it so! They learn to speak, and even to write, with wonderful facility the Portuguese language.

They are inveterately lazy and sluggish; and Crawford gives them the character of being a weakly people, just from their inactivity, and their not taking sufficient bodily exercise. I am inclined, from what I have seen, to think they are, notwithstanding their meagre, lanky condition, stronger than they are supposed to be; for I have seen them march long distances up steep mountains, carrying heavy loads, without exhibiting any marked signs of distress. They have at least considerable endurance.

Tattooing is not elaborately practised among them. It is mostly confined to a few simple devices on the breasts, wrists, hands, and legs. It is interesting to notice how they have adopted, in the districts where the sea-board influence is felt, the European capital letters as patterns, as well as the monogram I.H.S. intertwined with a cross.

Amusements among them are few, and almost wanting. A game called *Darak-darak* is very common among both sexes, and seems as much a passion among them as chess is among ourselves. They will sit whole days absorbed in it, and it is evidently one requiring some skill. It is played with pebbles or beans, which are being constantly dealt out one by one into a number of small hollows, arranged on the ground; and according to the place in which the last bean of the handful falls, the player either loses his turn or gains a certain number and continues to play. Cock-fighting is also a passion among them.



Where the coast influence has spread, gambling with cards for money is overmastering in its power over them. They will lose everything and then stake themselves, and thereafter engage in a duel for their own release.

They are a vindictive people, as might be expected from their having always had the dealing out of punishments for wrong done to them by their own hands. A man I knew, whose neighbour had by accident (or design) killed his pig, failing to obtain the restitution he demanded, seized his neighbour's child and ran off with it, holding it on his shoulder as a shield against the father should he wish to fire on him, and carried it to the coast, where he sold it, purchasing a horse with the proceeds. I do not know certainly, but I am strongly of impression, from what I know of the character of the people, that the *vendetta* exists among them.

They are excessively given to intoxicants, and for *kanipa* a Timorese can be bribed to do almost anything.

*Dress, Accoutrements, and Ornaments.*—The Timorese dresses in little more than a head-cloth; but many wear no covering, merely twisting their hair into a knot on the top and back of head, and the ordinary T-bandage made of native cloth about his loins; but he invariably carries with him his *tais*, or plaid, a long piece of thick native-woven cotton manufacture of various colours and excellence according to the district in which it has been made. The rajahs, or *leoreis*, dress in almost the same way as the common people, but their costume is distinguished by being of silk, with an elaborate border, in beautiful designs. Only those of royal birth are permitted to wear silk. Instead of the T-bandage, called *hakpolické* the rajahs and higher officials often wear *sarongs*, either of native manufacture or from Malayan or Macassar looms. The Timorese is never by any chance encountered without having over his shoulder-knob his *coi*, or wallet, made of native cloth, suspended by its running cords, elaborately strung with disks of shells, alternating with long dice-like beads of bone richly carved, which serve to open and close its orifice. In this he carries a store of betel-leaves and pinang-nut, with tobacco and other chewing necessities, and the universal bamboo drinking-cup in case in his travels he should meet some friend or acquaintance who has a supply of palm-wine (*laru*) or of *kanipa*, as they name the coarse gin imported by thousands of cases every year into the country. By his side he has always a knife or short sword of some description, and is rarely without a gun, flintlock or percussion, most of them purporting more or less—chiefly less—truthfully to emanate from the "Tower," and initialed "G.R." He often carries, instead of a gun, a bow and a handful of arrows, which in time of war are



said to be smeared with poison. They often carry besides a buffalo-hide shield to ward off stones, which are employed as missiles against each other, as well as knobbed or nail-studded clubs. Those who come from the more westerly part of the Portuguese territory—from about the central regions of the island—are at once recognised by the elegant ammunition pouches of buffalo hide, which they wear round their waist. All tribes wear such pouches, which much resemble in form European cartridge pouches, and are divided into various compartments, in which the native preserves in short bamboo cylinders his gunpowder, caps or flints, shot, and balls of lead or quartz crystals, which he selects from the river beds; but those from near Kota-batoe are studded with large-headed tin nails in a very elegant and ornamental way. Sometimes they are covered, instead, with rows of silver coins of the Dutch mint,—the coinage used in Dilly,—and occasionally even with English sovereigns, affixed by a nail through the centre of the coin.

The women wear very few ornaments: a few arm bands of silver or horn, and occasionally earrings. In their hair, in front of the knot in which it is gathered behind, they wear an elaborately carved comb, exhibiting patterns of considerable complexity and beauty. These are said to be given by the youths to the girls whom they have fancied, and are desirous of marrying, and may represent a sort of engagement token. Their dress consists chiefly of a *tais feta*, or cloth, hanging from the waist to half way to the knees; or it may be suspended below the arms, concealing the breasts. The wives of the rajahs wear the same, but of a finer material, silk or silk and cotton mixed, and more elaborately ornamented. Sometimes they wear in addition a *cabaia* of calico or silk.

*Dwellings.*—The Timorese do not dwell in villages like the peoples of the Indo-Malayan region, or even as seen among the Tenimber Islanders; but in house-clusters, or in single habitations isolated from their neighbours, and often far removed from all other dwellings. In this respect they may be compared with the people of Bouru, one of the Moluccas, to the west of Ceram. These habitations are situated generally among groves of trees, chiefly on the summits of hills, on crags and ridges, which slope away abruptly on three sides. Single dwellings are usually strongly fenced in by high palings, or strong fences made of longitudinal planks, and bamboos intertwining with posts formed of growing bamboos, whose branches likewise add to its density, guarded by a door, made often of a broad solid slab of wood, swinging on two pivots. Their situations and barricades proclaim the lawlessness of their land—that every man's hand is against his neighbour. Within these fences are conveniences

for housing, as a rule, all the owner's property—ponies, buffaloes, pigs (perhaps his most treasured possession), and goats—in times of alarm; while near the gate, and within the enclosure, there is generally a little hut, in which every night a sentinel remains on guard. One of the objects that early attracts a traveller is the curious little huts that he observes on the tops of the taller *Melaleuca* trees, in the neighbourhood of dwellings. They are granaries, and the storehouse for the more valuable portion of their household effects, such as plates, bowls of European make, and cloths, where it is said they are free from the attacks of rats. These huts are always placed on trees which have sent out four strong branches to opposite points of the compass, and on which, by securely fixing two diagonal planks, they can build a firm floor. It has always, however, seemed to me a strange fact that these are never found within the barricades, but are left in a situation particularly tempting to any prowling thief. It may be, however, that they are otherwise protected by the sanctity of the taboo—or, in their own language, are *lulik*. Their dwellings, are chiefly made of bamboo, erected on pillars, with a verandah in front, and sometimes all round, reached by a trap-stair. In many the thatch reaches down nearly to the level of the floor, and the roof is surmounted by an ornament (see Plate XXVII) which, if not identical with, resembles very closely that common in temples in Fiji, as represented at page 989 of Mr. Wallace's "Australasia," indicating, perhaps, some relationship or communication in former days with the Polynesian tribes. In one of the baskets brought by me from the Tenimber Islands, the lid had the shape somewhat of the roof of a hut, culminating in an ornament of this same form. There are no windows in their houses, and the smoke finds its way out through the chinks in the roof and on the sides. Their dwellings are not divided into apartments, but there are stall-like divisions, which can be closed by curtains, and are used for sleeping in. A spot is always railed off for the *lulik* spear, knife and gun, before which the head of the house makes a propitiatory offering to speed his particular undertakings.

In a few districts, such as in Laicoré, the houses are not erected on poles, but are miserable huts, formed of the leaf stems of the sago-palm, let into the ground close together, and secured one to the other by thongs of the blades of its own leaf. In these the seats and sleeping-places are simply platforms raised a few feet above the ground, and under which the pigs and the dogs find comfortable and undisturbed quarters.

Their *food* consists principally of Indian corn, roasted over the fire, eaten little by little as it becomes ready. Sometimes they boil it, mixed with red rice and *katjang* (*Phaseolus*) beans, highly

flavoured with the most pungent capsicums; but only, as a rule, when they have killed a goat or a pig, whose flesh is stewed along with the corn. They eat also in times of scarcity a species of legume common over the whole island, which they call *kutu*, but which, unless well cooked, is very deleterious, if not poisonous. Sweet potatoes (*batatas*) also form a large part of their diet. They cultivate few fruits except the *banana*; but the *jack-fruit* seems in some places abundant, and is highly prized, especially the seeds, which when boiled taste very much like potatoes, and much resemble those of the seeding variety of the bread-fruit tree (*Artocarpus incisa*). The true bread-fruit tree I did not myself observe, though it is said to grow in Timor in abundance. Cucurbitaceous fruits and various herbs are also eaten by the natives.

To me the most interesting of all their buildings was what they name the *Uma-lulik*, a term which I scarcely know how to translate, other than by perhaps *Pomali house*. I am extremely doubtful whether it is to be reckoned among their really religious institutions or not. Perhaps it has some connection with the practice of the *Taboo*, but whether it has been introduced to the country along with a race that migrated from the Pacific or has arisen *de novo* among themselves I am unable to conjecture. It is just possible that on to their own customs they may have grafted an imitation of some of the rites of the Romish ritual, which has now more or less been known to them for 300 years. If a family cluster consists of several houses, there is invariably one a little distance apart called the *Uma-lulik*; and near the residence of a rajah there is always one large one, which is the *Uma-lulik* of the kingdom. As a rule, however, the tribal *Uma-lulik* is flanked by two others, or by more if the kingdom is large. They almost invariably stand in a cleared space, within a grove of trees, on some elevated spot, surrounded by a thick fence. Within this fence no twig or branch may be broken or cut, no blade of grass plucked, and no stones overturned under the fear of the vengeance of the *lulik*; no tobacco is permitted to be taken within the sacred boundaries, nor horse nor buffalo to stray within it. The buildings themselves are large, carefully built and tended structures of bamboo, raised above the ground on pillars, and possessing two doors, one at the side and one at the end. The *lulik* house can be at once recognised, were it by nothing else than by the buffalo crania with which it is decorated on the outside. An officer who holds one of the highest, and certainly the most influential position in the kingdom has charge of the buildings, and presides over the sacred rites which are conducted in them. He is known as the *Dato-lulik*, or *Rai-lulik*. In times of peace, and on all ordinary

occasions, an old man or woman lives in the building, as a sort of care-taker; such a person is named the *Luliata*. Sometimes an old man and his wife reside all day in it, but they may not both—being of opposite sex—stay all night. It is not very easy to obtain a good idea of the interior arrangements of the *Uma-lulik*, as it is impossible for heretics even to get within it, or often very near it. Even natives of Timor who have become nominally *Sirani* (Christian) are prohibited from entering it; but by sedulously questioning various persons intimate with the arrangements I was able to gather that of the two doors (whose direction does not seem to be a matter of importance), one is reserved for the *Dato-lulik*, or chief priest, and the other for the persons consulting the fates to enter. By the *Dato-lulik's* door no one but himself may enter; it opens into a portion railed off by ornamented wooden pillars from the larger portion of the building, into which the people are permitted. In the smaller part are preserved different articles of veneration—the cranium of a buffalo, a spear, a shield, a chopper, a gun (almost falling to pieces, and of an old, old pattern, my guide told me, “yet it is more powerful than any other gun, however new”); besides these there is a bag containing the vestments of the priest, which are a broad band of scarlet cloth for his head, a circular breastplate of gold, worn suspended on the neck; two gold discs, about 15 centimetres in diameter, to cover the ears; a broad crown of gold, with two long buffalo-like horns of the same material projecting from it, and gold armlets and earrings. Within this enclosure there is, besides, the most sacred object of all—the *vatu-lulik*, or stone on which the offerings are laid to the invisible deity. This stone they believe to have been given to the people of Timor for this purpose when the universe was made. In the larger portion of the building there is a fireplace, and vessels and cooking utensils sacred to the use of the *Uma-lulik*.

The different buildings are fitted up in the same way, but only on high occasions is the central one opened. It is kept open during the whole time of war, and in it quarrels arising between the different districts of the kingdom are arranged. If a man has an ordinary sickness in his house, he does not consult either of the larger *lulik* houses, but offers a fowl or a pig to the *lulik*—at a little railed-off portion—in his own house. If he should lose several members of his family, or he be oppressed by any other great distress, he then applies to the priest—“He must speak with the *lulik*.” Then, bringing rice with a pig or a fowl, he enters the *Uma-lulik* with the *Dato*, each going in by his own door. When the *Dato* has put on his proper vestments he kills the fowl or other animal, and having

placed a piece of flesh from its heart and the side of its head on the *vatu-lulik*, or altar-stone, he cooks the rest along with the rice on the fire in the *lulik* house. After both have partaken of this food, the *Dato* converses with the *lulik*, and thereafter turning to the applicant he gives him siri and pinang-nut, with the assurance that the sickness will depart or his difficulty disappear. Before planting their Indian corn or paddy crop, they kill a pig or fowl and give to the *lulik* to eat, both in their own and in the house common to the district. Their greatest ceremonial, however, takes place on the eve of a war. I shall never forget the graphic description given me by my guide, who was a son of one of the high officers of the kingdom of Bibicuçu, who himself in a late war had been an actor in such a scene, of the selecting by Heaven of those who were to sustain the honour of their country in the field. On the eve of a war, he told me, messengers are sent to every corner of the kingdom and country to summon from wherever he is and from whatever he is employed every man who owes allegiance to their rajah. From the *Uma-lulik* near which we stood, the hill sloped up in a vast shallow, natural amphitheatre, bounded on all sides by precipitous and inaccessible valleys. "Here," he said, "every man of the kingdom collected, each with a fowl in his hand on which to read his fate, until the whole of this hill was full, sitting close together in silence, each man dressed in his war attire, with his gun on his shoulder, his sword by his side and his spear in his hand: they sat row upon row from the bottom all the way up to the top there, round and round." As he spoke his eyes flashed up, and I could picture to myself the wild and expectant mien of the half-savage crowd. "The *Dato-lulik*," he continued, "then appears at the door of the great *lulik* house in all the glittering vestments of his office, with the sacred spear and the gun and the shield beside him, and before them all he sacrifices a buffalo. After placing a piece of its flesh, along with siri and pinang, on the *vatu-lulik*, or altar-stone, he calls on the spirits of their dead forefathers, then on Maromak of the heavens—in other districts the deity is known by the name *Urubatu* and *Laraula*, signifying *sun* and *moon*—and with Him of the earth. Then in turn he calls out every man present singly, who, advancing to the high priest each with his fowl in his hand, gives it to the *Dato-lulik*, who slays it in presence of the assembled company. According as the animal dies with its right foot or its left foot elevated, and according as the colour of the siri juice which the *Dato* expectorates on the brow and breast of the man before him, is bright scarlet or dark, does the Maromak indicate whether he is chosen to fight for his kingdom or destined to stay at home and guard the women. If the right leg of the fowl is elevated, and the siri



spittle is bright scarlet, the omens are in favour of the consultant, who then, turning from the *Dato-lulik*, draws his sword, and brandishing it wildly in the air, exclaims—‘I’m a man; I’m a brave,’ and takes his place on the hillside apart, along with the chosen. If the left limb of the fowl is elevated, or the siri spittle on the brow and breast of the applicant appears of a dark colour, he stands rejected, and retires crestfallen to a place in another group on the left. Those rejected on the first occasion may re-consult the omens a second time; and if the fates permit them to go to the war, it is probable that they may be wounded, though not killed. If any man who has been rejected, however, dares to venture to the fight, he will certainly, as they implicitly believe, be killed, whereas in the case of those whom the *lulik* has chosen, no bullet or weapon can hurt them. When the number of those who are to fight is complete, their leader is called out before them by the *Dato-lulik*, who, after giving him siri and pinang out of his own mouth to eat, instructs him how to treat the wounded, and to give the dying their last siri and pinang, a supply of which he gives him from that preserved in the *Uma-lulik*. During war the *Dato-lulik* never quits the *Uma-lulik*: his food is brought to him or cooked inside; day and night he must keep the fire burning, for should he permit it to die, disaster will happen to those in the field, which will continue as long as the hearth is cold. He must besides drink only hot water during the time the army is absent, for every draught of cold water would damp the spirits of the people, so that they could not prevail. On the return of the army from the war the *Dato-lulik* goes out at the head of the whole population, who remained behind, to welcome it—the women beating musical instruments, and shouting ‘*Oswai! Oswai!*’ to the men who are returning laden with heads.”

*Marriage rites and social relations.*—The wife of the rajah—he may have as many concubines as he will—must be the daughter of a royal house; she is selected by the people of the kingdom from among the best-looking daughters of some neighbouring rajah. When an agreement has been come to as to the price of the bride between these people or their representatives and the father of the girl—always with the consent of her father’s people—the suitor-kingdom sends a deputation to stay and be, as it were, a guard over the prospective mother of their future king, till the price—always a large sum, often as many as 200 to 300 buffaloes, along with herds of horses and goats, of sheep and pigs, of gold in dust and gold manufactured, with piles of native cloth—has been paid. When the money and gold portion of it has been sent to the father of the girl, the future husband is invited, as a rule, to his father-in-law’s, where,

after a great feast, at which hundreds of buffaloes are killed, the girl is handed over to her lord and master to be conveyed to his own kingdom. A large escort of her father's people conveys her to her new home, but as long as any part of the price remains unpaid they remain guests there till the remainder is paid; and their duty is daily to remind the rajah that they wish to return to their country, and "is the rest of the price ready?"

If the rajah has a son he by-and-by succeeds his father. If he have daughters only, the eldest becomes rajah *in esse*, whose active duties are performed by a lieutenant, and the others may become the wives of neighbouring rajahs. If no rajah offers for them, they may not be married to any one not of royal descent, with the exception, perhaps, and that very rarely, of some of the highest officers of the kingdom. The people of the kingdom choose a husband for their queen. Having fixed their choice on a suitable person in some neighbouring kingdom, they send a deputation to request the permission of its rajah and people for one of his sons to become the husband of their queen. If the proposal is agreeable to them, the selected youth is conveyed to his new kingdom, receives its queen as a gift, and is endowed with the status and rank of a nominal rajah. He must remain in his new kingdom as long as his wife is alive, and his children belong to the kingdom of his adoption. If, however, there are more children than two, a boy, or a boy and a girl, belong to the husband, and are at liberty to return to, and are, in fact, claimed by his father's kingdom, and are the inheritors of his property, while the rest are the heirs of hers. When the queen dies, her consort returns to his father's kingdom, but he can take with him nothing from his wife's home: everything there belongs to her children. If he dies before her, his body is carried to his own family burying-ground; but I am not sure by whom the death and burial feasts are provided. If the Rajah of Bibicuçu, for instance, a district where I resided, on the hills looking down on the south coast, have no children, the people of his kingdom beg the services of a son always of the Rajah of Manufahi, as their rajah, for the payment of a certain sum to his kingdom, as hire. His new kingdom then purchases a wife for him, if he be unmarried. Should the kingdom of Manufahi lose all heirs to its throne, it may demand back again the reigning Rajah of Bibicuçu. If he has children while Rajah of Bibicuçu, or afterwards, they belong to the kingdom which purchased for him his wife, with the reservation just mentioned of a boy, or a boy and a girl, to become his heirs. If, however, the kingdom of Bibicuçu has *bought* and not hired merely the son of the Rajah of Manufahi, he cannot be recalled on a vacancy occurring in his father's kingdom.



People of humbler station can rarely afford concubines; they seem to live happily with one wife. Polygamy does not seem to be practised among them.

In some districts a very singular modification obtains, in which there seem to be husband-clans and wife-clans, reminding one of the customs prevalent among some of the Australian tribes. It does not hold in all districts of Timor; but I became acquainted with it in the kingdom of Bibiçu. To the west of this kingdom lies the neighbouring one of Manufahi, and to the south-west that of Allas. The men of Manufahi cannot *purchase* wives from Bibiçu, but the men of Bibiçu can obtain wives by barter from Manufahi. The women of Bibiçu can obtain husbands from Manufahi, if these men come and live during the lifetime of their wives in the kingdom of their wives. No *purchase* money may be paid, and none may be accepted. The son of the Rajah of Manufahi may marry the daughter of the Rajah of Bibiçu, but he cannot on any condition obtain her by purchase, nor is it permitted to her to settle in Manufahi; he must remain in Bibiçu during her lifetime.

Saluki and Bidauk are two districts of the kingdom of Bibiçu. The men of Saluki can marry with the women of Bidauk, and take them back with them to Saluki; but they must purchase them, and it is not in their option to remain in Bidauk with their wife's relatives instead of paying. On the other hand, the men of Bidauk can marry with the women of Saluki; but the man must go to Saluki and live in the house of the woman, and he has not the option of paying for her at all. The disposition of the children is the same as we have mentioned above. These restrictions, however, do not hold, for instance, with a man of Saluki if he select a wife from a kingdom which is not related in this curious way to his own kingdom; also, as far as I am able to learn, Manufahi men may take wives from Allas—or Allas men from Manufahi—on paying the ordinary price demanded in these kingdoms for a wife without incurring any restriction as to residence. The Timorese apply the name *Vasumanni* to the husband-giving, and *Fetasau* to the women-supplying clan.

In some districts the people are divided into three classes, between which no distinction can be observed—*Uma Bôôt* (great house), consisting of members of the royal house and their descendants; *Uma Klara* or middle class people; and *Uma Kiiki* (little house), the lowest class. In other districts they sometimes select in the case of a vacancy one of their own number to be rajah. If the choice should fall on a man who belongs to the *Uma Kiiki*, the people must pay a large amount to his family to constitute or, as it were, raise him to a member

of the *Uma Bôôt*, of which, when once a member, he remains always a member. If their choice should fall on a member of the *Uma Klara* a less sum in gold, buffaloes, or cloths is necessary to constitute him a member of the highest class. So if a man belonging to the *Uma Klara* wish to marry a woman of the *Uma Kiiki* he has comparatively less to pay for her than if she belonged to the *Uma Klara*.

Chiefs and *Datos* all possess domestic *slaves*, but they are treated by no means harshly. Their manumission can be obtained at any time by paying a fixed fee, when strangely enough—I give it on De Castro's authority—the slave at once succeeds to the rank of his former master, a slave of a *Dato* obtains the rank of a *Dato*; a slave of one of the people becomes one of the people. The slave of a rajah, however, becomes a *Dato*, not a rajah. This arises, perhaps, from the fact of their being recognised as one of the family of the manumitter. Slaves, however, seem rarely to demand their freedom. Life is not of such a rosy tint as to induce them to change their certain rations and easy treatment for the more uncertain results of the equally hard, if not harder labour of their own hands. I observe, on the same authority, that another kind of slavery exists, in which the slave is the slave of the kingdom and not of an individual. They cannot be sold by the king. This is named *Latūm*. Without, however, a better knowledge of the language than I possessed, it was difficult to obtain accurate information on the working of these intricate systems.

As to the rites performed at the birth of children I have not been able to obtain any very reliable information. It seems quite certain that the head is not compressed in any way during infancy, in the eastern part of Timor, at all events.

*Land and division of property.*—All the land appears to belong to the *leorei*, or rajah. Each man may cultivate what he wills; but he has no rights in the land. Of a man's property the children of his wife inherit two-thirds; and those of the concubines one-third. If at the death of his father the eldest son have left his father's house and gone to another kingdom, or gone to live with his wife in another house, or has separated from his relatives, he loses the right of succession, which then falls to the second son. If the eldest son is married, and his wife and he live under the paternal roof, he does not lose the succession; but if the other sons—being sons of the wife—marry and leave the paternal roof they are not deprived of their share.

*Arts and manufactures* are less advanced amongst the Timorese than might have been expected. Such samples of their artwork as I obtained or saw were confined to the patterns on their cloths, to the decorations on their *kris* handles, and to the really

beautiful cigarette cases and boxes made out of palm-leaf fibres, dyed in very brilliant colours—yellow, red, and black—which they weave into beautiful patterns. The dyes they make themselves: the red out of the root of the *Morinda citrifolia*, the yellow out of the epidermis of a species of epiphytic orchid, which I failed to obtain specimens of, and the black, I believe, out of the indigo plant, but I am not certain. Their cotton is grown, entirely prepared and spun by themselves into the durable, and often beautiful cloths, which fetch large sums and form such a large article of trade among themselves as well as with the surrounding islands. I have already noticed the buffalo-hide ammunition pouches. In the interior, in the kingdom of Turskain, are workers in iron, chiefly sword and knife makers (and Peron has recorded that they employ the same double-cylindrical bamboo bellows as is used in Sumatra, Madagascar, Borneo, and Dorey in New Guinea), as well as men skilled in the casting of brass, especially for bridle-bits and stirrups. These are first modelled accurately in wax, and the mould then lined with fine clay, into which is poured the molten brass. In the Rajahship of Bibiçucu there are workers in silver, obtained from coins, and in gold, from their own rivers, who make rings, armlets, and *luas* (circular disks of gold, the insignia of those who have in war brought back a head of the enemy), and the utensils of the *lulik* house.

They are acquainted with the art of distilling the fermented palm-wine into a spirit of considerable strength.

*Death rites.*—When a member of a family dies, every relative is bound to give a gift of greater or less magnitude to the deceased, either in person or by proxy. Until absolutely every individual relative have done this the burial cannot take place. Each relative, on arriving where the dead person is, places his gifts on or near the body, and fires off as many shots as he can afford: the more he can fire off the greater is the respect, it is supposed, he has for the dead. When all the relatives have given their gifts, which are carefully preserved until the time of burial, the funeral—if the defunct be a lowly person, or possess few relatives and therefore requiring to afford but a small burial feast, without which no body can be buried—may take place without much delay. If, however, the deceased is of some rank, or has many relatives and friends, necessitating a costly death-feast, the funeral may be delayed for months or years, or even a century—till such time, in fact, as the relatives and descendants are able to pay for a burial feast. The corpse is then placed on a bier in a little hut prepared for it, near the dwelling of the relatives; or, as in some districts, it is folded at the hips and bundled in a mat and suspended by a cord below

the floor of the curious little dovecot-like huts which I have mentioned as built on the tops of trees for the storing of their valuables. If a son dies before his father is buried, the primary and imperative duty of burying his relatives descends to his heir with his other obligations. The knowledge of "who is who" among the various dangling remnants of humanity comes to each succeeding generation by demonstration and instruction from him under the obligation to his heir or near relatives. When at last the relatives have amassed sufficient buffaloes, pigs, goats, Indian corn, rice, *kanipa*, to provide a feast in accordance with the rank of the deceased, the body, in such condition as it happens to be, is laid out, attired and ornamented in its best garments and finery, placed in a short wooden coffin, of two dug-out blocks of wood, one resting on the other, wrapped in a cere cloth, or *patōla*, of red, yellow, and white colours mingled, and covered over with the various gifts which the relatives had bestowed on it, and the whole committed to the grave together, amid the firing of guns and the wailing of women. From the time the funeral company arrives, which is generally many days before that actually appointed for the interment, buffaloes and horses, sheep and pigs are ruthlessly butchered to satisfy the insatiable appetites of these savages, who devour it half-cooked, and whose drink throughout the whole period of the ceremonies is confined to the strongest and coarsest arrack. Under the influence of this stimulant the women, starting up, and falling into a ring, each beating a round drum, commence to dance, going round and round in a circle, at first slowly, then by degrees faster and faster, till they become thoroughly excited. Shouting and bawling out unintelligible words or sentences, they constantly increase the pace of their prance and the din of their voices, till the men at last become excited also, and, dressing themselves in their war feathers and accoutrements, and brandishing their swords, join in the drunken and demoniacal scene, which continues to increase in fury till the wearied-out frames of the performers sink through utter exhaustion, which often requires, so mad is their frenzy, a whole circuit of the sun to produce. In such a scene the Timorese exhibits himself as a true savage. When these orgies at last come to an end, the skulls and cheek-bones of the slain animals are strewn over the grave, on which stones have at the time of burial been heaped; or, in the case of persons of rank and importance, they are inserted into a tall pole, perforated with a series of holes, one above the other, to mark the eminence of him who sleeps below. Over the grave of a chief sometimes as many as 200 buffaloes are sacrificed, with smaller flocks and herds in proportion.

When a king dies, the chief officers of the household are

called together in order to declare the king is dead. Until this declaration is made the whole family preserves complete silence, but on its proclamation they break out into cries and lamentations. For seven days no work is permitted to be done, neither may betel or siri be chewed, and all the people cut their hair. The body is then placed in a large coffin, and guarded by the officials of the kingdom. For many days the relatives of the king continue to arrive, and each has to view the body, which is often decomposed, and emitting a stench which the Timorese seem not to perceive. During the period that the relatives of the deceased are being waited for, a great banquet is kept up to all who are present, of buffaloes, pigs, and horses, which the family of the defunct is bound to afford, and which often reduces them to absolute poverty. After this the family quits the house, in which the corpse remains until the day of the burial, which cannot take place until the relatives can afford it. Till such time the king is supposed to be asleep, and no successor with reigning powers takes his place. Like the Australians, the Timorese do not see why any one should ever die unless he is killed; so they attribute both sickness and death to the evil influence of a spirit or *swangi*, resident in some person or other, which their fanaticism easily settles on, which is believed to eat the spirit of the possessed person after death. When, therefore, the sick man died, the supposed *swangi*, with his whole family, was, till lately, seized, bound hand and foot, and either impaled or buried alive, and their goods confiscated for the profit of the accusers and the lord of the soil.

*Agriculture.*—The Timorese are far behind in the agricultural pursuits. Indian corn is their most largely cultivated and consumed product, and requires little or no care in any of its stages. It is grown on some of the very steepest slopes in the island—in some places where it even requires a very cool head to climb up. A simple pointed stake, for making holes to receive the corns, is the only implement used. Rice is cultivated both in wet ground and on the dry slopes, but they have no implement of husbandry beyond a rude hoe, called *haissuaké*, with which they scrape in a careless manner the ground after it has been cleared of weeds by fire. These dry fields are cultivated by the family cluster to which they belong. The wet grounds give more trouble. The making of the irrigation channels is done by the people of the whole *Suku* jointly; then each family attends to its own plot. After the water has been allowed to flow over it for some days, a herd of buffaloes is driven in and guided over and over it, to trample it down into a mass of liquid mud. During the doing of this the buffalo drivers constantly chant a song, but whether it is for their individual pleasure or to invoke a good harvest I was



unable to discover. When the crop is ripe the harvest field is an interesting sight. Every one, old men, women, and children, comes out to help. The older people in the centre of a long line, with the youths on the one hand and the maidens on the other, advance from the margin of the field stripping off with their hands the grains of corn into little baskets of which each carries one. The older men strike up a song, to which the youths and maidens sing a chorus, while sometimes the youths sing, and are replied to by the maidens, in more or less amorous strains. Behind this line two carriers bear an immense basket for the reception of the contents of the smaller ones in the hands of the reapers, who call out when these are full. When the crop is all gathered a great feast—called *Sallalah*—is given, at which immense quantities of the new and sweet rice are consumed, along with pig or goat flesh and abundance of *kanipa* followed by music and dancing throughout the entire night.

Before the seed is planted or sowed, some animal, generally a fowl, is killed and offered both in the *Uma-lulik* and in the *lulik* compartment of the owner's house, where at the same time a rich head of Indian corn and of rice is suspended and left till after the harvest, in their month *Fotan*, when one of the greatest *lulik* feasts of the year takes place. On this occasion a buffalo is, I believe, sacrificed by the *Dato-lulik* in the great *lulik* house of the *Suku*, as a sort of thanksgiving for the gathering of the crop. When no rain has fallen, or if the season has been too wet, or when disease or any calamity befalls their crops or herds, a sacrifice is invariably made in the *lulik* house.

Tobacco and cotton are cultivated by them. Coffee is cultivated in considerable quantity, and being of specially fine flavour fetches a large sum at the coast. In the higher regions European potatoes, of a poor quality, are grown, but mostly for export. The cultivation of wheat has greatly declined, only a very little being now grown; there is no market for it, and it is difficult to grind, and there are no mills. The country could, however, produce abundance of it.

*Law and Justice.*—The law of the different kingdoms is a *lex non scripta*, and has been handed down from generation to generation. The *leorei* is judge as well as king, but acts only, however, on the rare occasions when a case is brought before him on complaint: his judgment is for the litigants always a costly boon. Every man or his family exacts justice on the person or his family wronging him by his own individual arm. If the wrong-doer has goods or chattels on which a fine may be levied, the wronged, as a rule, exacts a fine in expiation. Homicide is revenged by death, but this penalty can be averted by the payment of the equivalent in money or goods demanded by the

relatives, and the substitution of some one of the offender's family to take the place of the slain. A robber taken in the act was executed on the spot—and is even now when the avenger is likely to escape punishment by the European authorities, who have rightly interfered with the interior arrangements of the rajahships and forbidden certain of their old and flagrantly unjust customs—and if the theft consisted of a living animal the head of the animal was struck off and affixed near that of the robber's, on a stake. I was fortunate enough to see one of these terrible mementoes during my journey in the kingdom of Laclubar. In numerous districts warnings, conspicuously exhibited on prominent heights, are set up indicating the fate of robbers and thieves. Such a memento is called a *Kero*, and consists of a tall bamboo surmounted by a transfixed human figure at the apex of a triangular structure, whose remaining angles support representations of human heads. On stakes below these ghastly insignia, were various kinds of fruits, cocoa-nuts, pinangs, rice, &c., to indicate that the penalty would be exacted for theft of any such articles. Every crime, however small, could be avenged by death, but all, if the offender were sufficiently rich, could be expiated by a fine, except two: adultery with any of the rajah's family, and the being a *swangi*, that is, being a sorcerer, for which the punishment—or perhaps it ought to be called *cure*—was impalement with all his family, and confiscation of all their goods for the benefit of the accuser and the lord of the soil. Compare with this the state of the English people in early times. "They possessed," says Dr. Green, "the right which, in such a state of society, formed the main check upon lawless outrage, the right of private war. Justice had to spring from each man's personal action, and every freeman was his own avenger. The blood-wite, or compensation in money for personal wrong, was the first effort of the tribe as a whole to regulate private revenge."

As the taking of life is strictly forbidden by the Portuguese, and punished with the utmost severity when proof can be obtained, causes before the rajah are becoming more frequent, in order to obtain the fines which the wronged claims from the wrong-doer for his offence, which in former times, if not paid, would have been atoned for by his head.

During our stay in the interior the rajahs were ordered to see us supplied with all necessaries; certain families were, therefore, detailed for each day's supply. On one occasion no food was forthcoming, and as the rajah had gone away, I was under the necessity of taking the law into my own hands. I shot the nearest pig I encountered. It was the rajah's, but it brought us through this simple act face to face with a very primitive state of



society, much like what once existed in our own country. A wrong done against the rajah by one individual of the kingdom had to be expiated by a fine against all the *Sukrus* of the kingdom. Through the fault of one member this loss came on the rajah, and all had to pay. "The price of life or limb," to quote from Green's most interesting "History of the English People," pp. 2, 3, "was paid, not by the wrong-doer to the man he wronged, but by the family or house of the wrong-doer to the family or house of the wronged. Order and law were thus made to rest in each little group of English people upon the blood-bond which knit its families together; every outrage was held to have been done by all who were linked by blood to the doer of it; every crime to have been done against all who were linked by blood to the sufferers from it. From this sense of the value of the family bond as a means of restraining the wrong-doer by forces which the tribe as a whole did not yet possess, sprang the first rude forms of English justice. Each kinsman was his kinsman's keeper, bound to protect him from wrong, to hinder him from wrongdoing, and to suffer with and pay for him if wrong were done."

The episode is one which well illustrates how near a traveller, seeking for information of an abstract kind, may be to missing some of the most characteristic and interesting of their manners and customs, and how only by a lucky chance or mischance in the most unexpected way he lights on some fundamental fact in their history.

Inasmuch as each man has the right of private war, the customs which attend the making of public war may perhaps be well discussed under this heading. When a raid by one tribe has taken place on the fields or herds of a tribe in a neighbouring kingdom, a messenger is sent with the intelligence to its rajah. If the rulers of the two kingdoms are united by the ordinary ties of friendship, or by the sanctity of the blood-bond, the affair is settled, after long parleys and discussions, by the payment of an agreed-on price. If no goodwill exists between the two, no satisfaction will be obtained, and war is prepared for. Both sides select, by the sacred rites described above, when describing the *Uma-lulik*, the men who are to sustain their cause in the field. At length, when the armies meet, a last discussion of the question is held by a representative of each side, who advances in front of the respective armies. If no agreement is come to, the fight begins. It is carried on mostly by the offensive army pillaging and ravaging all they can lay hands on, robbing every undefended dwelling, ruthlessly decapitating helpless men, women, and children, and even infants. Being really of a very cowardly spirit, they never fight in the open, but from behind trees and crags. When one of their

number has fallen, sorely wounded or killed, there is, in general, a grand stampede of all his companions. The valiant marksman rushes forward, and, standing over his fallen foe, calls out to his friends, "Ho! what is the name of this man?" His friends call back, "Ho! that is so and so;" to which the response is, "Know, then, that I am so and so," and, lifting up his enemy's head by the ear or the hair, he decapitates him at one blow. He carries off the head in triumph, retires to his own house, and sets about preparing and preserving the head, by removing the brain and drying the flesh and skin before a slow fire. He never washes his hands till he returns with the army to its own capital, when those who come back carrying heads are saluted by the women, who along with the *Dato-lulik* have come out to meet them with music, with the cry of *Oswai! oswai!* ("Braves! braves!") For every head the fortunate warrior brings back he receives a present from the rajah, and a circular disk, or *lua* of gold, which he henceforth continually wears—a Timorese Victoria Cross. These heads are carefully preserved by both sides in the conflict, till such time as amicable relations can be established between them, when a general assembly of the two kingdoms takes place, to which the heads taken in the war are brought also. Amid terrible howlings and lamentations they are restored by each side to the relatives of the deceased. Each "Brave," in giving up the head, gives a small gift to the relative, and friendship between them is again restored, and cemented by, as usual, a boisterous feast, concluded by heavy drinking, and the wild dancing of the *Tabédu*, described under the head of *Death Rites*. The recovered heads are now placed with the unburied members, which can then obtain sepulture. Every head is invariably forthcoming at such a peace-making, otherwise amicable relations could scarcely be restored, certainly not without a very heavy price for the missing head. It is quite a mistake, so far as East Timor is concerned, to say that they steal heads like the wild tribes of Borneo (Wallace, "Australasia," p. 430). In war only are they ever taken. No possible rancour or disgust seems to be entertained between those whose relatives have lost their heads, and those who have taken them. Riding one day in the interior, we encountered three men standing by the way to see us go past. After we had gone a little distance my servant, the son of one of the chiefs of the kingdom which I was nearing, said, "Do you see the tallest of those three men?" I replied in the affirmative. "He is an *oswai* (said with some degree of admiration); he cut off my father's head!" He showed no emotion on the subject, nor did he use any opprobrious remarks about the man, nor exhibit any disgust or loathing towards him. "Did he not bear him any ill-will?" I asked. "Oh, no," he

replied; "the two kingdoms are now at peace, and have given back the heads they took."

In most districts all the warriors fight on foot; but the Lamkitos who live between Allas and the great mountain of Kabalaki, fight from horseback, with their legs tied under their horses' bellies, so that in case of their being wounded or killed their horses may carry them back to their own village and save their heads.

In war, a kingdom, related to another by ties of marriage or sworn brotherhood, sends men to assist in its wars; or, a kingdom may hire men from a neighbouring or friendly power. If any of these are killed they must be redeemed by a large sum. So much must be paid for the eyes, hair, mouth, nose, every limb and organ of the body. This custom of reckoning the value of a man I met with in the island of Buru also. To quote again from our own old records (see Green's "History of the English People"), "The freeman's life and the freeman's limb had each on this [blood-wite] system its legal price. 'Eye for an eye,' ran the rough code, and 'life for life,' or for each fair damages." Travelling in the interior I was in each kingdom taken over by an officer belonging to it, who assumed all responsibility for my safety and baggage. It was amusing to hear the charge delivered and received, "Has the Inglez two eyes, a nose, hair, a mouth, two arms, &c.?" On being answered in the affirmative, the relieving guard made the rounds to see if all were really so, before taking over the responsibility. Had I come by any accident, or any of my baggage had gone a-missing, the kingdom would have had to replace it or pay the penalty. In this way I was relieved of all care or anxiety for everything, and did not lose a single cent's worth in my forty days' journey.

*Superstitious rites and customs.*—When earthquakes occur, the Timorese scream out and bewail that Maromak has forgotten them, and allowed the world to fall off the straight.

One day, while riding by a very steep and dangerous bridle path over a mountain, we came on a little mound, which they called *Matu*, in the fair way, round both sides of which the path passed. Each of the natives with me gathered some leaves or a twig from a tree, and laid it on the mound, "to insure a safe descent." On the trees near by were hung up various articles—cigarettes, *cois*, little cigarette cases, and leaves in which rice had been carried, and stumps of Indian corn heads. Almost the same custom was met with in Sumatra, where a large block of stone on the side of a thick forest path was offered something by every passer-by. "A parallel," to quote from Waitz's "Anthropology," p. 321, "exists at this day in Dauphine, where every passer-by throws into a certain chasm a little stone as an offering

to the mountain spirit ;” and I believe the custom is not unknown in our own country.

The Timorese consider it an indignity for a man to ride on a mare, and for a woman on a horse. Compare with this Lady Strangford’s remark, in her “Egyptian Sculpture,” p. 247, “It is the highest indignity for a mare to be mounted by a woman.”

The shade of all dark, far-spreading trees, especially of the figs, is considered *lulik* ; offerings are made under them of rice and flesh, and the heads of their sacrificed goats and buffaloes are deposited under it. Before going away on a long journey they almost invariably visit such a spot in the vicinity of their own homes, and make a small offering. The summits of the highest mountains, and of rugged and singularly formed peaks, are all *lulik*, and no man would dare to break a branch of a tree growing on them, and only after due ceremony would he ascend them. Other spots associated with various traditions are also sacred ; and in every such tabooed place offerings are made, and one gets such a reply to his inquiring “Why there ?” as “Oh, our forefathers had there their buffalo enclosures and gardens.”

The ceremony of blood-brotherhood, or the swearing of eternal friendship, is of an interesting nature, and is celebrated often by fearful orgies, especially when friendship is being made between families, or tribes, or kingdoms. The ceremony is the same in substance whether between two individuals or large companies. The contracting parties slash their arms, and collect the blood into a bamboo, into which *kanipa* (coarse gin) or *laru* (palm-wine) is poured. Having provided themselves with a small fig-tree (*halik*) they adjourn to some retired spot, taking with them the sword and spear from the *lulik* chamber of the house if between private individuals, or from the *Uma-lulik* if between large companies. Having planted the tree they flank it by the sacred sword and spear, and hang on it a bamboo receptacle. After pledging each other in many libations of gin, each party drinks of the mixed blood and gin, leaving a small quantity, which is poured into the bamboo suspended on the tree. Then each swears, “If I be false, and be not a true friend, may my blood issue from my mouth, ears, nose, as it does from this bamboo,” on which the bottom of the receptacle is pricked to allow the blood and gin to escape. The tree remains and grows as a witness of the contract. It is one of their most sacred oaths, and never I believe violated, at least between individuals. If a member of a family of a king marries into that of another, the two kingdoms swear friendship, and when the one is at war the other is bound to send to aid him. It sometimes happens that the family of one rajah has married into the families of two other rajahs, and if these are at war together, he is in the difficult

position of having to send aid to both. One blood-brother coming to another's house is in every respect regarded as free, and as much at home as its owner. Nothing is withheld from him; even his friend's wife is not denied him, and a child born of such an union would be recognised by the husband as his. In speaking of the Greenland Esquimaux, Egede expressly states that they were reputed the best and noblest-tempered who, without any pain or reluctance, would lend their friends their wives.

The form of oath among the Timorese is very simple—"Maromak knows."

Disease among them is believed to be the result of sorcery; and they carry in their *coi* herbs and other remedies and charms, to drive away the *swangi*. I had as a servant an old man, who one morning complained of being in a very discomposed and generally uncomfortable state, and of being afraid he was going to die. He had seen, he said, the spirit of his *mai* (mother) in the night, and she had been present by him and had spoken with him. He feared, therefore, that he was about to die. He begged of me some tobacco and rice to offer to her, which I gave him. He retired a little way to a great stone in the ground, and laying on it some betel and pinang, with a small quantity of chalk, along with a little tobacco and rice, he repeated for some eight or ten minutes an invocation which I did not understand. The rice and the chalk he left on the stone, which were very shortly after devoured by my fowls; the tobacco, betel and pinang he took away again, to be utilised by himself.

The Timorese are such clever thieves that the greatest robbers are reputed to be possessed of a *swangi*, that is, really to be sorcerers, and they are thus able to approach in the night, for the purpose of carrying off horses, &c., in an invisible state, by simply holding betel and pinang in their hands.

The office of medicine man is held by the *Dato-lulik*. When called to see some very sick person, he attentively contemplates him, till he is able to perceive the sorcerer or *swangi* that is making him ill. Returning to his house he compounds various herbs and medicines, which binding up together in a bundle, with a small stone, he throws as far from him as possible. The pebble is supposed to find out the *swangi*, and return to the *Dato-lulik* with a portion of the entrails of the *swangi* about it. This he gives to the sick man, who will recover, and will suffer no more harm from his bewitcher, if he wear it only round his neck.

During the height of the dry season, when the rivers have almost disappeared, one of their greatest ceremonials is held to inaugurate their search for gold, which in many parts of the island



exists in considerable quantity in the river *débris*. Before deciding on a day to commence the gold-washing, some of the children—in order that no suspicion may be awakened among, I imagine, the river spirits that the search is intended—are sent to report whether the river is sufficiently low, and in a favourable condition. On their return the people are assembled, and public proclamation made—"Oh! Ho! Ho! four days hence we go to gather gold." On that day the *Dato-lulik*, dressed in all the vestments of his office, proceeds (in the kingdom of Bibiçuçu) to the top of the curious Peak of Fatunaroek, where a flat stone exists, which is supposed to be the most sacred altar in the kingdom. Behind him follow all the people—men, women and children. The older men seat themselves on the ground nearer to the *Dato*; the women, children, and younger men keeping at a respectful distance. The *Dato-lulik* then in front of the great stone addresses the spirits of the dead, then the Maromak of the heavens, and Him of the earth. All then return to their homes, where each kills a fowl or a small pig, and offers to the *lulik* of his own house, acting as his own "house-priest," and proceeds to the river—whose sources are rigidly *lulik*: no one dare enter without sacrifice the surrounding country; neither cattle nor horses will eat, they believe, the grass there—to wash the sand over the *Vatu-lulik* of his house. This is the flat stone on which he offers part of the animals sacrificed in his own house to the divinity. They affirm that all get some gold, more or less, on that day—but all some. The ritual to be followed by one who is to search for the first time differs somewhat from that observed by those who have searched before. On his return from the mountain he must enter the *Uma-lulik*, taking with him a fowl or a young pig, which, after the celebrant has made what appears to be a sort of confession to the *Dato-lulik*, is killed, when a part of the heart, and flesh from the jaws of the animal, are offered to the *lulik*, and some of the rest partaken of by both of them. The novitiate gold-washer, after receiving some sacred siri and pinang, accompanies the *Dato* to the river, where, after another fowl or pig has been killed, he may collect sand anywhere at random, and "of a surety he will find gold in it." "Maromak alone gives the gold."

*Divisions of the year.*—In Saluki, in the kingdom of Bibiçuçu, I obtained a list of the months into which they divide their year; and in the kingdom of Samoro also. I give them as I recorded them, but it will be seen that the names by which they are known are not exactly the same in both districts.

There are thus twelve months, which they reckon by moons, in their year. How many days there are in a moon they did not seem to know, for they were variously stated from 16 to 35.

(Saluki) Bibiçuçu.		Samoro.	
<i>Funu</i> ..	In this month (corresponding to about our October) they plant the <i>vater</i> , or Indian corn, and sow the dry ground rice.	<i>Leët ali</i> ..	Same operations.
<i>Fahi</i> ..	Clean grass out from among the <i>vater</i> and rice.	<i>Fahi</i> ..	Same operations.
<i>Naru</i> ..	"Great month." Indian corn is in flower. Heavy rains and all rivers flooded.	<i>Naru</i> ..	Same operations.
<i>Fotan</i> ..	The name of the month probably a corruption of the Malay <i>Potong</i> , the cutting or harvest month. In it they gather in the ripe Indian corn, and give a great offering to the <i>lulik</i> , a sort of Harvest Thanksgiving, the Indian corn being their staple food.	<i>Tora</i> ..	Same operations.
<i>Madauk</i> ..	Harvest dry rice fields ..	<i>Madauk</i> ..	Same operations.
<i>Wani</i> ..	Honey and wax harvest ..	<i>Wani</i> ..	Same operations.
<i>Uhi</i> ..	Probably a corruption of <i>Ubi</i> , or sweet potato, which crop in this month is dug up and harvested.	<i>Uhi bööt</i> ..	Same operations.
<i>Madai bööt</i> ..	Month of fogs and heavy rains from the sea.	<i>Uhi kiik</i> ..	Same operations.
<i>Madai kiik</i> ..	Less rain; little possible to be done these two months.	<i>Lakubutik</i> ..	Same operations.
<i>Lakubutik bööt</i>	Still showery .. ..	<i>Madai</i> ..	Same operations.
<i>Lakubutik kiik</i>	Very hot. In this month, after great offering to <i>lulik</i> , search is made for gold, and continued only during this month.	<i>Funu</i> ..	Same operations.
<i>Lëet</i> ..	Hot month. Grass is burned, and preparations made for planting the Indian corn.	<i>Lëet Manuluk</i>	Same operations.



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*Description of Plates XXVI and XXVII.*

PLATE XXVI.

- Fig. 1. Profile of native of the kingdom of Bibiçuçu, Timor (Polynesian type?).  
„ 2. Ditto (Malayan type).  
„ 3. Full-faced portrait of a native of Saluki, Timor (Papuan type).  
„ 4. Ditto (Malayan type?).

PLATE XXVII.

Timor house-cluster, in the Kingdom of Bibiçuçu.

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DECEMBER 11TH, 1883.

Professor W. H. FLOWER, LL.D., F.R.S., *President, in the Chair*

The Minutes of the last meeting were read and confirmed.

The following presents were announced, and thanks voted to the respective donors:—



Fig. 1.



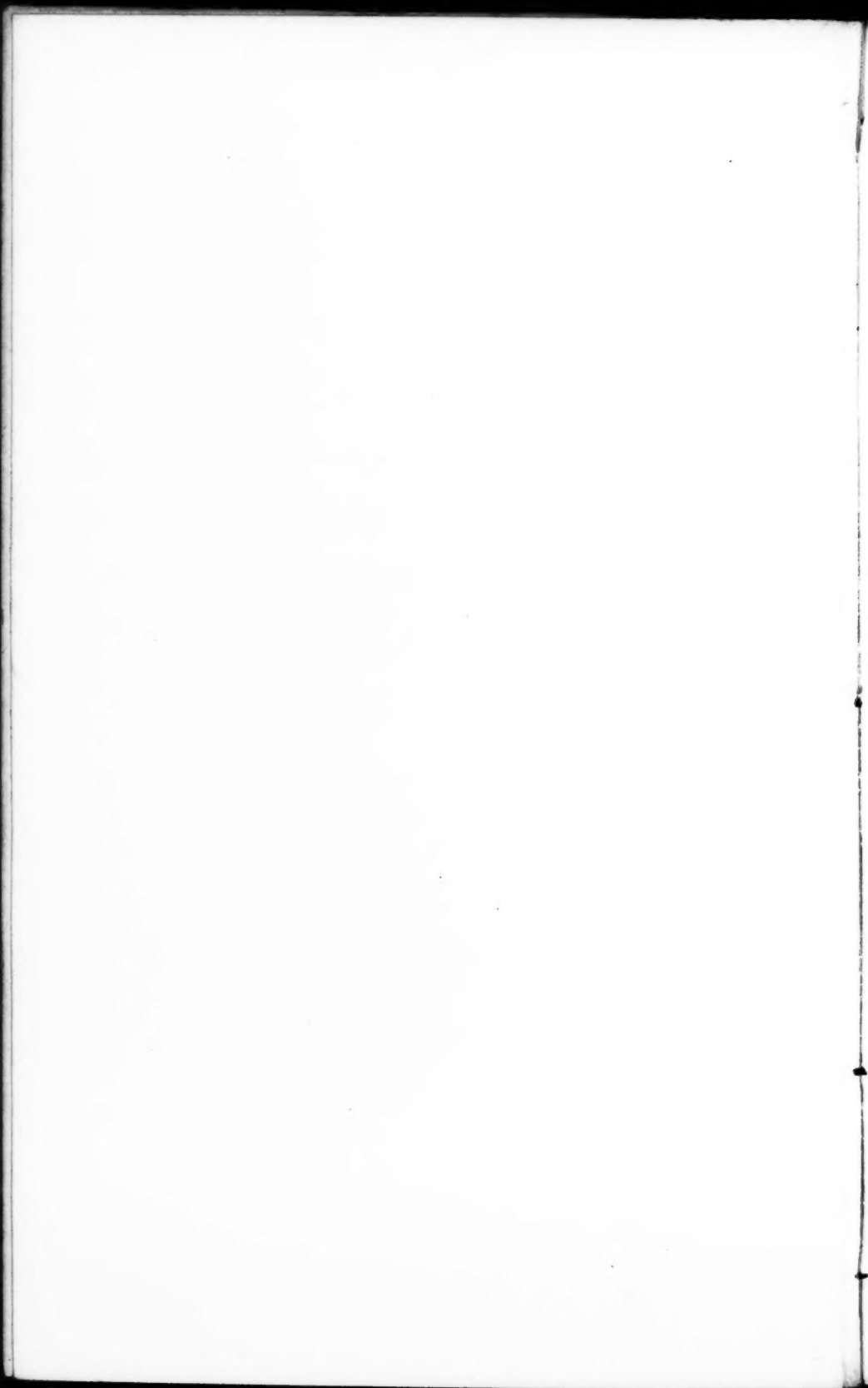
Fig. 2.

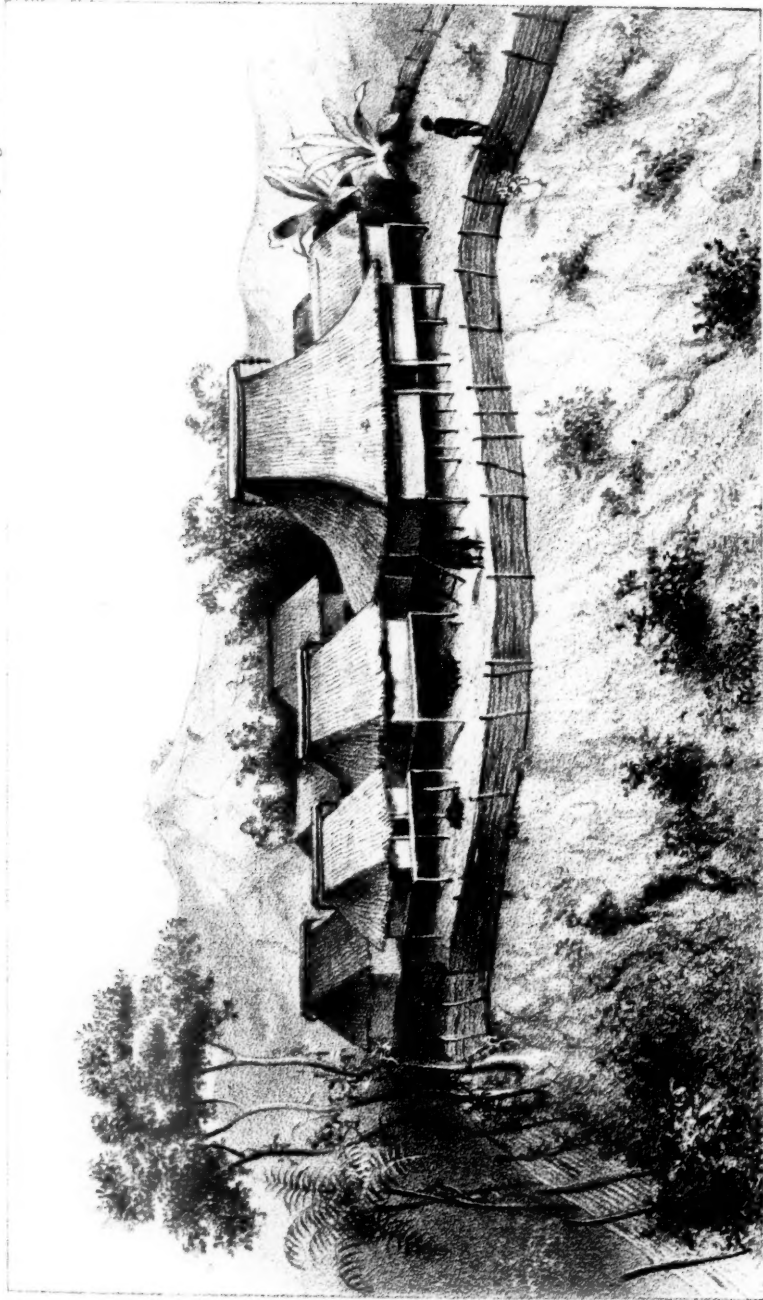


Fig. 3.



Fig. 4.





H. O. Forbes del't J. Smut lith

HOUSE CLUSTER IN THE KINGDOM OF BIBICUÇU, TIMOR.

Mintern Bros. imp



FOR THE LIBRARY.

- From A. L. LEWIS, Esq.—Renseignements sur la Population de Finlande. By C. E. F. Ignatius.
- From the AUTHOR.—On the Proper Names of the Panjabis. By Captain R. C. Temple.
- 'Αελ, αἰών und das ampliatiiv-suffix ων, lat. ōn, sowie Wörter auf -go, -do im nominativ. By Prof. A. F. Pott.
- Note sur la Pelvisterium des Édentés. By Prof. Paul Albrecht.
- The Law of Human Increase. By Dr. Nathan Allen, M.D., LL.D.
- Changes in the New England Population. By Dr. Nathan Allen, M.D., LL.D.
- From the GEOGRAPHICAL SOCIETY OF SAN FRANCISCO. The Journey of Moncacht-Apé. By A. McFarland Davis.
- From the STATE BOARD OF HEALTH, BOSTON, MASS.—Forty-first Report to the Legislature of Massachusetts, relating to the Registry and Return of Births, Marriages, and Deaths in the Commonwealth for the year 1882.
- Fourth Annual Report of the State Board of Health, Lunacy, and Charity of Massachusetts. 1883.
- From the ASSOCIATION.—Journal of the East India Association. Vol. XV, Nos. 6, 7.
- From the LIBRARY COMMITTEE.—Thirty-first Annual Report to the Council of the City of Manchester, on the Working of the Public Free Libraries.
- From the SOCIETY.—Proceedings of the Royal Geographical Society. December, 1883.
- Journal of the Royal Asiatic Society. Vol. XV, Part 4.
- Journal of the Royal Asiatic Society of Bengal. No. 254.
- Journal of the Society of Arts. Nos. 1618-1620.
- From the EDITOR.—Revue Scientifique. Tom. XXXII, Nos. 21-23.
- Revue Politique. Tom. XXXII, Nos. 21-23.
- Revue d'Ethnographie. Tom. II, No. 5.
- "Science." Nos. 41, 42.
- "Nature." Nos. 734-736.
- Panjab Notes and Queries. No. 2.

The election of E. W. STREETER, Esq., F.R.G.S., F.Z.S., was announced.

Mr. WALTON HAYDON exhibited a collection of photographs of North American Indians.

Dr. R. G. LATHAM, M.A., read a paper "On the use of the terms Celt and German," which evoked a discussion in which the PRESIDENT, Professor KEANE, Dr. E. B. TYLOR, and Mr. A. L. LEWIS took part.

Dr. E. B. Tylor then read the following paper :—

*On some AUSTRALIAN CEREMONIES of INITIATION.*

By A. W. HOWITT, Esq., F.G.S.

TRAVELLERS, missionaries, and residents in the Australian bush have long known and reported the existence of certain aboriginal ceremonies, which attend the "making of young men," as the practice has come to be called. One of the very earliest works on Australia, namely, that of Collins,<sup>1</sup> describes and gives illustrations of parts of the ceremonies as practised at Port Jackson. Fragmentary accounts are to be found in other works and in the newspapers and magazines published since that time ; but, so far as I am aware, no attempt has yet been made to give a detailed account of the ceremonies of any one tribe, nor, much more, to attempt an explanation of the meaning and intention of the ceremonies themselves. This, no doubt, arises from the difficulties in the way of obtaining correct and precise information. The aborigines are very reticent on the subject ; moreover, of the very few white men who have become initiated, few have been competent to record the necessary particulars, even if they had thought of doing so, and at least one has been as reticent on the subject as the aborigines themselves.<sup>2</sup> The accounts which have been made public appear to have been at second-hand, derived from the statements of blackboys living with the whites, or from persons who had been permitted to witness the more public parts of the ceremonies.

Speaking generally, it may be asserted with safety that initiation ceremonies of some kind or other, and all having a certain fundamental identity, are practised by the aboriginal tribes over the whole of the Australian Continent.

In this paper I propose to record only so much of the information in my possession as will enable me to give a clear and connected account of the initiation ceremonies which are common to a very large aggregate of tribes in the south-eastern part of Australia. I shall therefore leave till a future time the more complete details, and also the discussion and orderly arrangement of the scattered accounts which have been given by others.

<sup>1</sup> "An Account of the English Colony in New South Wales" (London, 1798).

<sup>2</sup> Those who were initiated in the early days were mostly escaped convicts who joined some tribe ; others were wandering bushmen or shipwrecked sailors. It is remarkable that Buckley makes no mention of these ceremonies in his "Life." It is scarcely likely that during the thirty-two years he lived with the Port Philip aborigines he was not present at several of their gatherings. It is most likely, in my opinion, that he refrained from describing that which during so many years he must have been told it was not lawful to disclose to the uninitiated.



My account will be drawn partly from that which I have witnessed and taken part in as an initiated person, and partly from conversation which I have held with blacks as to the ceremonies of their own tribes. On these statements I can rely, not only by being in a position, from my own knowledge, to form an opinion as to their truthfulness, but also because between the initiated there is, as I have found, no reservation, but a feeling of confidence—I might even add almost of brotherhood. For the sake of comparison I draw a few illustrations from the statements of my correspondents.

The tribes to which I refer are the Wolgal, the Ngarego, the Theddora, and the Coast Murring. In a former paper on "Some Australian Beliefs"<sup>1</sup> I have spoken of these, and have mentioned their localities. To these I now add the Wiraijuri. This tribe occupies a large extent of country along the course of the Murrumbidgee River, as far, at least, as Hay.<sup>2</sup> It lies to the northward of the Wolgal, and of certain tribes of North-Eastern Victoria, as to which I, at present, know little, except that they belonged to that "nation" (if I may use the term) which applied the word "Kūlin" to its own men. To the east of the Wiraijuri are the Kamilaroi; to the north, among other tribes, the Wonghibon (having the Kamilaroi organisation); and to the north-west and west, the great tribe of the Barkinghi, which occupied almost the whole of the the extreme west of New South Wales. To the south-west there are a number of small tribes about the junction of the Murray and Murrumbidgee Rivers.<sup>3</sup>

The five tribes which I have named as the subjects of this paper occupy, therefore, a very large extent of southern New South Wales, from Twofold Bay to Sydney, and (including the Lachlan River) as far west at least as Hay. These five tribes, or perhaps tribal groups, represent a social aggregate, namely, a community bound together, in spite of diversity of class system, by ceremonies of initiation, which, although they vary slightly in different localities, are yet substantially the same, and are common to all. Again, each of these five tribes, if regarded separately, is found to be not only connected in the way I have mentioned with the other four, but also with other neighbouring tribes in a similar manner, so that "the community," as indicated by the initiation ceremonies, spreads over even a wider extent of country than that which these five tribes occupy.<sup>4</sup> For instance,

<sup>1</sup> "Journ. Anthropol. Inst.," vol. xiii, No. 2.

<sup>2</sup> From *wirai*=No. The tribe has three large local divisions at least, and these local names have been perpetuated by the whites as names of places; for instance, *Narrandra*=Prickly Lizard; *Cootamundra*, from *Kūtāmūn*=Turtle; *Murrumbidgee*, from *Mūring-būla*=Two bark canoes.

<sup>3</sup> Reported upon by Mr. A. L. Cameron.

<sup>4</sup> Yet the community of initiation-ceremonies and the practice of inter-

the Coast Murring, according to their own account, attended the initiations not only of the Ngarego, but also of the Kátungal (sea-coast people), and the Kúrial (northern people), as far as or even beyond Sydney. They intermarried with the Krauatün-Kúrnai about Mallagoota Inlet, and would have no doubt attended their ceremonies of initiation had these people had any. The Ngarego attended the ceremonies of the Theddora, of the Coast Murring, of the Wolgal, but their other neighbours, the Bidwelli, in the south-west, had no ceremonies of their own, any more than had their southern neighbours, the Krauatün, who did not even attend the *Jera-eil* of the Kúrnai tribe.<sup>1</sup> Very rarely individuals of the Krauatün or Bidwelli have been initiated by their neighbours. The Wolgal attended the ceremonies, not only of those tribes which I have mentioned together with them, but also of other tribes to the north-east, who are of the Kamilaroi stock. Similarly the Wiraijuri attend the ceremonies of all the tribes adjoining them, as the Barkinghi and Wonghibon. It is easy to see how very widespread were the bonds which bound together the native communities, and in what manner the privileged old men—for instance, the doctors and wizards of some distant tribes, as the Barkinghi—might, in attending the initiations of the Wiraijuri, become acquainted with the leading Wolgal men, and even under their safeguard visit the Ngarego ceremonies. These privileged men play an important part in the inter-communication of the tribes, and have often what I may even call an inherited influence

marriage did not prevent the tribes from making raids into each other's country in the olden time. The Coast Murring and the Ngarego were constantly and desperately at war, and the Wiraijuri even made raids to the very coast-line. The Coast Murring called them by a significant nickname, meaning "Come-by-night."

<sup>1</sup> The Kúrnai tribe was epigamic only with its neighbours along the coast on either side. Its extreme isolation prevented more than the slightest intercourse—by occasional raids along the "war-paths"—with the other surrounding tribes to the east, north, and west. Along the coast to the eastward, the Krauatün clan of the Kúrnai adjoined the Mallagoota branch of the Coast Murring, and intermarried with it. To the south-west, along the coast, the outlying branch of the Bratana clan of the Kúrnai met the western port Kúlin, between Wilson's Promontory and the Tarwin River. These people intermarried and attended each other's initiations. The Kúrnai were therefore, with these exceptions, a people quite apart from all others, and even now the Coast Murring speak of them with contempt as "a people who have no *kúringal* (initiation), and who know nothing." The Bidwelli tribe, which inhabited the jungle country lying between the Kúrnai, Coast Murring, and Ngarego tribes, had no initiation ceremonies whatever. It is, however, quite clear to me that it became organised as a tribe on the "old lines," so to say, by the association of "broken men" who have from time to time taken shelter from the pursuer or the avenger in the fastnesses of the inhospitable jungle, of the tract of mountain and swamp, that forms the eastern corner of Gippsland. The Bidwelli language is compounded of portions of those of the surrounding tribes, and its members had an equally composite set of class and totem names.

through marriages. Such a case is that of one Yibai-Málian,<sup>1</sup> who exercises great influence over the scattered remnants of the Coast Murring and Ngarego, as well as of the Wolgal, to which he belongs. His father, who was a renowned "blackfellow doctor" of the Wiraijuri tribe, joined the Wolgal, with whom he was related by marriage, and he then obtained a wife from the Theddora of Omeo. By this he again became connected, through her relations, with the Ngarego, and met the Coast Murring and acquired influence with them at their ceremonial meetings.

It is very difficult to say, at present, to what distance the peculiar form of ceremonies which I am about to describe extend. I may mark their least northern extension by a line drawn from Sydney, down the Lachlan River, to Balranald, if not still nearer to the Darling, and I think it extremely likely, from information I have, that the ceremonies, in modified forms, may be found to extend throughout the greater part of New South Wales, or even into the colonies of South Australia and Queensland. I am unable to define the limits south of the Murray River, because the process of tribal destruction has been so complete in many cases that as yet I have not been able to trace out what the ceremonies were in Northern and Western Victoria, beyond the bare fact that they had some resemblance to those I am about to describe. So rapid was the disorganisation, for instance, of the Woi-worung tribe of the Yarra River that its ceremonies do not appear to have survived in a complete form more than ten years after the founding of Melbourne.

Beyond the extreme northern and south-western limits which I have suggested for the ceremonies I shall describe—that is, in the central part of South Australia and the south-west of Queensland, I find reason to believe that there is a somewhat different type of initiation marked by a general practice of circumcision and a somewhat less general practice of slitting up the urethra, to a greater or less length. I do no more now than indicate this, as I desire in this paper to confine myself to those ceremonies with which I have a personal acquaintance.

*The Assemblage for Initiation.*—The community which assembles for the periodical initiation of its youths is, in principle, the united exogamous class-divisions which in a former paper I formulated generally as  $A + B$ . But this fundamental principle is obscured in practice. The men of  $A$  class initiate the youths of  $B$  class, and *vice versa*; but it is the men as a whole, representing the local organisation, who control and conduct the ceremonies.

Where the class-divisions are well marked and full of vigour,

A man of the Málian (Eaglehawk) totem of the Yibai (Ipai) sub-class of the Wiraijuri community.

with uterine descent, as in most tribes having the Kamilaroi organisation, it is the social organisation which takes the initiative in calling together the whole community. Where, however, the social organisation has become weakened, where the class-divisions have become more or less extinct, and where the line of descent has changed to that through the father, then it is that the local organisation takes the whole control into its own hands, calls the assembly, and conducts its proceedings. Yet even in such cases there are surviving traces of the older system, for it is invariably the case that it is the men of one exogamic class-name who initiate the youths of the other.<sup>1</sup> The local organisation, in fact, restrains the exercise of the marital rights inherited by an individual, until after that he has been formally admitted to the privileges, duties, and responsibilities of manhood. It is the assembled fully initiated men who do this, and these men are the local organisation.

I have already said that the community, as defined by the extent locally of the initiation ceremonies, is far wider than the extent of the tribe. It includes, in fact, all those tribes between which there is connubium. Wiraijuri, Wolgal, Ngarego, Theddora, and Coast Murring are all completely distinct, so far as the local organisation of each is concerned. But they form one community. They are all more or less epigamic—those most distant from each other in very little degree. The ceremonies of initiation, although differently named in the diverse languages or dialects of these tribes, are essentially the same in all, and they bind the whole of the different communities into a still greater whole. The differences existing between the class-systems of these different parts of the community do not even interfere with their unity as a whole, or even with the intermarriage of people of apparently different class-systems. Nor is this the case even where the lines of descent differ. Making use of the convenient formula which I have before adopted, I may give this explanation. The social organisation of the Wiraijuri is of the well-known Kamilaroi type.<sup>2</sup>

<sup>1</sup> That is, a youth is directly under the charge and instruction, during his initiation, of a man who is either the husband of his sister or who is the brother of the girl who has been promised to him as his future wife. If there is no "own" sister's husband, or any "betrothed," then a "tribal" sister's husband, or brother of a "tribal" wife, is selected.

<sup>2</sup> The following tabular form is provisionally given from as yet incompleted inquiries:—

Primary classes.	Sub-classes.	Totems ( <i>Būdjan</i> ).
Not known to exist	Yibai-Yipatha ..	Opossum, Eaglehawk, Mallee-hen, Fly, Native Bee, &c.
	Wūmbi-Būtha ..	Lizard, Crow, Padimelon, &c.

That of the Wolgal is similar, but with somewhat different groups of totems. Ngarego and Theddora had class-divisions of the formula  $A + B$ , without sub-classes, with a large group of totems representing each primary class, and having uterine descent.<sup>1</sup> The Coast Murring have no class-divisions, and their totem names are anomalous, as well as in a decadent state. In some places each individual has two totem names, and in other places only one, and the totem name goes from father to child. There are therefore what seem at first sight irreconcilable differences in the class-divisions, totems, and line of descent of these tribes. Yet there is intermarriage between them, and the intermarriages are regulated by the equivalence of the class and totem names. This equivalence was known to the old people, and still forms the subject of earnest consultation when a marriage is under consideration.<sup>2</sup>

The term "community," in the sense in which I now use it, means the aggregate of all those tribes which meet at the same initiation ceremonies, or who having substantially the same ceremonies might meet if occasion were favourable, and between whom there is intermarriage, although perhaps rarely.

Primary classes.	Sub-classes.	Totems ( <i>Būdjan</i> )
Not known to exist	Mūri-Matha .. ..	Red Kangaroo, Small Iguana, Young Emu, &c.
	Kūbi-Kūbitha .. ..	Hawk, Bush-rat, Flying Opossum, &c.

These are clearly variations of the well-known Kamilaroi sub-classes and totems.

Primary classes.	Totems ( <i>Būdjan</i> ).
Merūng (Eaglehawk) .. ..	Lyrebird, Bat, Flying Squirrel; Black Snake, Mopoke, Black Opossum, Red Wallaby, Fish.
Yūkembrūk (Crow) .. ..	Small Hawk, Rabbit Rat, Kangaroo, Emu, Iguana, Native Companion, Porcupine, Sleeping Lizard.

These are evidently the equivalents of the Eaglehawk and Crow classes which extended over a large part of Victoria and over the greater part of the extreme west of New South Wales.

<sup>2</sup> With the Coast Murring the local groups are under a strict exogamic rule, so that a man cannot marry a woman of his own locality, nor indeed of any other locality than that to which his sister (own or tribal) goes as a wife. Yet he cannot marry a woman of the permitted locality if she happens to be of the same *būdjan* (totem) as himself.



The initiative in these ceremonies is taken by one of the principal men. It is usually either the principal man of the united tribe, or it may be the principal man of some one section of it. This man may either act on his own impulse, or he may be moved by the representations of some other man of influence, or perhaps more frequently after the matter has been considered by the old men who form the "Great Council." This Great Council is composed of the most eminent men, that is, the heads of totems, warriors, orators, doctors, wizards; it holds its meetings in secret, at some place apart. Its determinations are announced to what may well be called the general council of the tribe, that is, an assembly of all the initiated men, held at some place apart from the camp where the women and children are.

When it has been decided that there are a sufficient number of boys ready for initiation, the headman sends out his messenger. In the tribes which have the class-system in a vigorous condition, it is frequently the case that the messenger is necessarily of the same totem as the sender of the message.<sup>1</sup> Let us suppose the latter to be a Wiraijuri headman of the Yibai-Gürimül (Opossum) sub-class and totem. The messenger must also be Yibai-Gürimül, and it is to a principal man of the same that his message is delivered, who in his turn sends it on in the same manner. Thus the message travels throughout the whole community by being carried by the Gürimül totem, whose headman communicates it to the principal men of the different totems which form the local groups. The messenger carries with him, as the emblems of his mission, a complete set of male attire, together with the sacred humming instrument, which is wrapped in a skin, and carefully concealed from women and children. It is therefore, in such cases, the totem which assembles the whole community.<sup>2</sup>

In cases where the social organisation has broken down, the procedure is different in some degree. I have said that among the Coast Murring it is the intermarrying local groups which are strongly exogamic, and this practice obscures the effect of the still existing restriction as to the totem. The local groups are arranged under two great geographical divisions, named respectively *Katungal*, that is, sea-coast people, and *Bariangal*,

<sup>1</sup> This is not the case in all tribes. In the Dieri tribe, according to Mr. Gason, the head of a *murdu* (totem), in sending a message, would probably send one of his own name, but not necessarily; he might send any one else.

<sup>2</sup> I learn from Mr. J. C. Muirhead that the practice of sending a message through a totem occurs in Northern Queensland, and further, that even the message-stick which is carried by the messenger must be made of some tree which belongs to the same class division as both the sender and the bearer of the message. In the tribes referred to the whole universe is, so to say, arranged under the two primary classes.



that is to say, forest people.<sup>1</sup> Assuming that the ceremonies were ordered to be held by the principal headman of the Katungal, he would send his messenger to the headman of the Baiangal, who would take action accordingly. The social organisation has here no apparent part in assembling the community, for the messenger is not necessarily of the same totem name as the sender.

I now take some other instances for the purpose of illustration. The last great meeting of the Kurnai tribe was called together by the headman of the Brabrolung clan, who was also the most influential man of the northern moiety of the tribe.<sup>2</sup> The message was carried by a young man of this headman's local group, and he bore with him as his credentials one of the "great man's" weapons.<sup>3</sup> He delivered it, together with his message, to the principal man of the southern moiety of the tribe, who then, gathering his people together, led them to the appointed place, where meanwhile the northern half had collected under their headman and prepared the ceremonial ground.

In the Woi-worung tribe of the Yarra River it was the headman who summoned the assemblies for initiation. He sent a messenger to the headmen of the local groups, who carried a man's belt hung on a reed. In the Adjadura tribe of South Australia the ceremonies are ordered to be held by the headman of the whole tribe by his messenger, who carries a message-stick marked in such a manner that it serves to illustrate his message; together with this there is also sent a sacred humming instrument.<sup>4</sup> In the Chepara tribe of Southern Queensland the initiation ceremonies are called together by the principal headman, who sends his messenger (usually a son—own or tribal) to all the other headmen. The messenger carries a message-stick and a sacred humming instrument.<sup>5</sup> These instances will suffice to show how similar the mode of calling together these assemblies is in far distant parts of Australia.

<sup>1</sup> Properly speaking, *Baiangal* means "belonging to tomahawk," and refers to the use made of that implement for chopping holes in climbing a tree. The Baiangal are therefore, correctly speaking, "Tree-climbers"—gaining their living in the forests, climbing in search of game, as distinguished from the Katungal, who live on fish, and other produce of the sea, and are therefore properly spoken of as "Fishermen." The whites know them by this name, but speak of the others as "Waddy men," from the word *waddy*, colonially used for *tree*.

<sup>2</sup> It will be well, in order to avoid misapprehension, to confine the use of the word *clan* to the local division of a tribe which has agnatic descent. Mr. Fison has suggested to me the word *horde*, as suitable for the local division of a tribe having uterine descent. The reader will please bear in mind that where I use either of the above terms, I do so in the sense indicated.

<sup>3</sup> *Gwéraeil* = great, and *Kurnai* = man. This is the designation of a headman in this tribe.

<sup>4</sup> Mr. Thos. U. Sutton, of Yorke Peninsula, South Australia.

<sup>5</sup> Mr. J. Gibson, J.P., of Stanmore, Queensland.

*The Ceremonies of Initiation.*—I now proceed with reference to the five tribes which I have taken into special consideration. The ceremonial meeting having been called together, that moiety of the community which called it prepares the ground and gets all ready for the arrival of the various contingents. Some spot has been selected where a good supply of food is obtainable. The preparation of the ground is regulated by the peculiar form which the ceremonies have taken in any one tribe. The best illustration which I can give will be by describing the procedure of the Coast Murring, which is a good general example of the ceremonies of the great group of epigamic communities which I treat of in this paper.

The ceremonies themselves may be one of two kinds:—either the full ceremonial, called *Būnan*, or the abbreviated ceremonial, called *Kādja-wālūng*.<sup>1</sup> The ceremonies are also spoken of generally in either case as *Kūringal*.<sup>2</sup> The difference between these ceremonies is partly that the *Būnan* lasts three or four days, while the *Kādja-wālūng* lasts about half that time, and partly that in the latter not only are the proceedings abbreviated, but that some which belong to the *Būnan* are omitted. For instance, the *Būnan* is held in a carefully prepared ground, where every stick or stone has been carefully removed, and the earth has been thrown up in a circular mound about the place of ceremony. The novices are placed on this mound in front of fierce fires, and are kept there sufficiently long to fully test their power of endurance. Each novice holds upright in front of himself his mother's "yamstick," on which are hung the belt of manhood and the other articles of attire with which he is by-and-by to be invested. It is inside this circular mound that many of the preliminary dances, at which it is lawful for the women and children to be present, take place. A cleared path leads from the great *Būnan* for some distance through the bush to a retired spot where is the small *Būnan*, enclosed by boughs, in which the tooth is knocked out. The women are sent away, under the charge of some old man, from the great *Būnan* before the procession of the initiated and of the novices takes place along the cleared path.

The difference between the greater and the lesser *Kūringal* is mainly in the presence or absence of the circular mound, of the cleared path of the small *Būnan*, and in the more or less extended and developed character of the ceremonies.

I shall now describe the proceedings as carried on at the

<sup>1</sup> Probably from "*būning*" = to knock or strike, having reference to the knocking out of the tooth. *Kādja-wālūng* means "raw ceremonies," having reference to absence of the roasting process, which is only done at the *Būnan*.

<sup>2</sup> From *Kūring* = the forest or bush.

lesser ceremonies of the coast tribes. On the arrival of a contingent, led by the messenger who summoned it, its women and children halt at a distance, and a peculiar long-drawn "*Coo-ee*" is uttered by the messenger. On this being answered from the camp, the men follow their conductor to the council-place, while the women proceed to encamp. The spot which they occupy is on that side of the general encampment which faces in the direction of their country. Meanwhile the men have sat down at the council-place, and after a silence the headman of the newly arrived contingent and the headman of the people who receive it, converse, and it may be that all the old men consult together. The arrival is often arranged to be about nightfall.

The next proceeding is for all the men present at the council-place to run in a long winding line from it to the general camp. The line is headed by one of the old men, or sometimes by the "sister's husbands" of the novices.<sup>1</sup> Each man holds a bough in his hand,<sup>2</sup> which is struck rythmically from side to side as the long line winds stamping forward with deep guttural exclamations of *Huh! Wah!* The signal for the start of this snake-like procession is given by the last-arrived messenger, who draws out his concealed *mūdji*, and swinging it causes it to make a loud roaring noise.<sup>3</sup> So soon as this is heard the men commence their winding course, and the women start up in the camp, roll their rugs, and commence to drum and to sing the "tooth song," which is intended to cause the novice's teeth to come out easily. The procession of men is by this time winding, stamping, and shouting *Huh! Wah!* through the entire encampment, visiting each separate hut, and, as I may say, gathering the women and children into a clear space outside of it. Here the women and children crowd together, while the men dance round them in more than even double fold, if the line is long enough. One of the men now starts forward, shouting loudly the name of the locality of the newly arrived contingent, which is hailed with shouts by the men, who then silently raise their boughs over the women's heads towards the sky. In this way a number of the most distant localities from which there are people present

<sup>1</sup> In the coast language, *kabo*; in Ngarego and Theddora, *jámbi*; in Wiraijuri, *mūriwūn*. These words all mean "wife's brother," as well as "sister's husband"—for sisters are exchanged as wives in these tribes under arrangement of the respective fathers.

<sup>2</sup> I have seen some men hold a boomerang instead.

<sup>3</sup> I use the word "snake-like" because it best represents the movements of the procession. That this resemblance is not merely fanciful may be seen from this, that the very first overt act by which the women are made aware that the men have determined to hold a *Kūringal* is, that one of the last initiated young men is sent to run through the camp shouting "a snake! a snake!" and the men then follow and form the procession. In the coast tribes the humming instrument is called *mūdji*, or *mūdthi*.

are pronounced—not only to the assembled community in words, but by the upward-pointed gesture with bough, boomerang, or finger, to the Great Master;<sup>1</sup> for this is the gesture-sign by which these tribes indicate the name of the dreaded Spirit, which it is not lawful to speak before the uninitiated, or in places where it is not sanctioned by the performance of these ceremonies, which he first instituted and taught to his people.

After this ceremony the evening is spent in singing and dancing for the general amusement.

When all the contingents have arrived the council of old men determines the day on which the great ceremonies shall be held. These are commenced by a stamping, winding procession as before, but this time the women and children are not only closely crowded together, but crouch on the ground, and those women whose sons are to be initiated are placed in front of the group. The men having danced in a long chain back and fro before the women, halt in front of them, and, directed by the principal old man, closely cover them up with rugs.<sup>2</sup> The women all this time are droning out the "tooth song." At a sign from the old man who is the master of the ceremonies, each *kabo* seizes his particular charge by the arm, and holding him tight drags him forth and hastens away with him, followed by the shouting crowd of men.<sup>3</sup> Some old man is left behind to see that the women behave themselves, and do not indulge in any unlawful female curiosity by following the men.

When at a distance from the camp the boys are rubbed with

<sup>1</sup> The meaning of "*Biámban*," as "master," is quite clear to me. A man is the *Biámban* of his wife and children; an old man is *Biámban* as regards the young men who obey his orders; the great warrior or wizard who rules the local groups is its *Biámban*; the principal headman of all is the *Biámban* of the tribe, and *Daramülán*, the Great Spirit, is the *Biámban* over everything.

<sup>2</sup> In the *Būnan* ceremonies the women are not covered up at this time, but each mother sits in a camp behind her son, who is on the mound undergoing the "fire ordeal"; the other women being further back. The *Wiraijuri* follow much the same practice above described. The *Wimmera* tribe of North-Western Victoria also roasted the boys on a mound.

I observed at a Coast *Kúringal* that a very old man of the *Bidwelli* tribe, which has no initiation ceremonies, but who was at the encampment, being friendly with all, and related by marriage to some of the contingent visitors, was not permitted to join, but was driven crouching among the women and children, and together with them was covered with rugs. One of the *Krauatun-Kurnai*, who have no ceremonies, as I have before said, who was also at the camp, went away altogether when the proceedings commenced.

<sup>3</sup> This shouting is intended to cover the noise made by the departing men. The women and children are supposed not to know what has become of them when the rugs are taken off by the man left in charge. At the *Būnan*, the departure of the novices and their guardians along the path is marked by the men, who continue to run round the inside of the *Būnan*, making a noise like "p-r-r p-r-r," and gradually stealing off one by one. During this time the women have been lying down outside the circular mound at the side furthest removed from the path leading to the small *Būnan*.

red ochre and fat, and each one is covered closely with a rug or blanket so that nothing but his face is visible.

The ceremonial procession now commences, and each *kabo* is deeply engaged in giving his boy a preliminary instruction as to his duties. These may be summed up as follows:—

(1) He is on no account to stare about him, but to walk with his eyes fixed on the ground, excepting when told by his guardian to look at anything.

(2) He is not to laugh, nor to show the slightest sign of being conscious of that which he sees, or hears, or that which is done to him.

(3) He is, however, to pay the greatest attention to all that he is told, and he is, moreover, told that for disobedience of these commands he may be struck down instantly, if not killed, by the magic powers of the old men.

It is the duty of the guardian to watch over his charge, to care for him in every way, to give him food and drink, when these are allowed to the novice, and above all to fully explain the ceremonies; to teach him the name and attributes of *Daramūlūn*, and in every way to be to him a "guide, philosopher, and friend."<sup>1</sup>

The proceedings may be divided into three parts; the procession, the encampment, the return; and I shall for convenience deal with the ceremonies in that order. Before proceeding with my description I must, however, make some general statements which apply to the whole, from beginning to end. So soon as the initiated men with the novices are out of sight of the camp, or at the greater ceremonies have left the *Būnan* circle—the women being left behind—it becomes lawful to openly speak of those things which elsewhere are not spoken of at all, or only in a hushed tone. Even, in some respects, the language is altered, for many words are now used for which at other times, and in other places, quite different ones are used. The principle underlying this is, that all things belonging to these ceremonies are so intimately connected with *Daramūlūn* that they may not be elsewhere spoken of without risk of displeasing him, and the words which imply these ceremonies, or anything connected with them, are therefore forbidden. For instance, the name of *Daramūlūn* may now be freely uttered,—in what manner I shall shortly show,—whereas at other times he is only alluded to by the general name of *Biāmban*<sup>2</sup>=master, or *Papang*<sup>3</sup>=father,

<sup>1</sup> Among the Wiraijuri the novice was shrouded as I have described, leaving the face uncovered; but among the Theddora the rug was so arranged that a flap hung down so low over the face that the novice could see nothing but the heels of his *jāmbi*, whom he closely followed.

<sup>2</sup> Coast language.

<sup>3</sup> Ngarego language.



or more generally by a simple gesture by pointing the forefinger of the right hand towards the sky.

*The Procession.*—This is to some retired and secret place, which may be several miles distant. All the men throw off the silent, self-contained, even dignified manner which is so marked in many old blackfellows, and all, from the youngest to the oldest, become in some respects more like a set of schoolboys let loose for a "lark," than anything else I can think of. From this time until the end of the proceedings, when the men resume their ordinary manner, there is a very peculiar practice of speaking in what I may call an "inverted sense." The most extraordinary statements are made to each other, and to the novices, but at the end of each sentence is added the word *Yah!* which means, as the men themselves explained by English words, "gammon," or "a sell." Thus the real intended meaning is always the opposite of the apparent meaning of the words used. For instance, I have heard one of the old men say to one of the novices, with a comic manner, "I say, boys, you can go home now — *Yah!* we have done with you — *Yah!*" The conversation hardly ever flags; but jests, replies, and retorts are bandied from one to another, accompanied by a constant fire of *Yah!* until the word becomes utterly wearisome. It is said that this practice is intended to teach the boys to speak the straightforward truth, and the *kabos* thus explain it to them.

The procession is broken into a number of stages, at which the boys, each attended by his guardian, stand in a row with down-cast eyes; at these halts there are performances in which all the men take part, under the direction of one or two old men, who act as masters of ceremonies.

These performances are some of them intended to amuse, some to instruct, and some to warn and terrify. For instance, the first performance at the *Kuringal*, which I am now describing, was that two old men sat down on the ground, in front of the novices, and proceeded, with most ludicrous antics, to make a "dirt-pie," after the manner of children, while the men danced round them. The *kabos* told their charges that this was to show them that they must no longer consort with children and play at childish games, but for the future act as men.

Other performances represent hunting incidents. At all these stages the pantomimic representation is accompanied by dancing on the part of the men generally. The dancers usually perform their part standing in front of the novices, so as to leave a small space open, and into this suddenly rushes one of the wizards, who while dancing, sinks down almost to the ground, and, often with fearful contortions, exhibits between his teeth some substance which he is supposed to be able to bring up from his



inside at will, and which is believed to be of terribly magical power. The wizard is supposed to be able to injure or even kill any one by invisibly throwing such a substance at them.<sup>1</sup>

Here, then, the novices for the first time witness the actual exhibition of those magical powers of the old men of which they have heard since their earliest years.<sup>2</sup> They have been told how these men can produce from within themselves certain deadly things, which they are then able to project invisibly into those whom they desire to injure or to kill; and now the boys see during the impressive magical dances these very things, as they express it, "pulled out of themselves" by the wizards.

There is a succession of these performances, and the accompanying dances until the scene of the main ceremonies is reached. Throughout the whole course the singular "inverted speech" is used, and among other devices for impressing on the novices the absolute necessity of obedience by them to the directions of the old men, saplings growing on the line of route are bent over into arches, under which the novices pass, sometimes even being obliged to crawl on the ground to do so. All this time, during the march, the novice is closely attended by his guardian, who is most of the time engaged in earnestly instructing him, and in explaining to him the meaning of the various performances which are gone through by the men.

*The Magic Camp.*—A camp is formed when the spot is reached which has been fixed upon for the site of the tooth-knocking-out ceremony. The first thing done is the lighting of a "magic fire" on an open space round which the different camps are disposed. The novices, always closely attended by their *kabos*, are caused to lie down on a couch of boughs, closely covered over by their rugs or blankets. The couch of boughs is intended to keep them off the ground, which otherwise might make them ill, if damp. The rule is that the novices and their guardians are to encamp themselves near the men of that contingent which has come from a place most distant from their own country, in

<sup>1</sup> The wizards are supposed to obtain these substances from *Daramulin*, and the most potent of all is the crystal of clear quartz which is intimately connected with him. A Wirajuri man, who had in some dream or vision, or perhaps under the effect of something like the so-called electrobiology, imagined himself to have been taken by his father on a thread up to the "Camp of *Baiamai*," beyond the sky, described him to me as a very aged man seated in a kneeling position, with a quartz crystal extending from each shoulder to the sky above—that is to say, a second sky from the earth. Other magical substances which the wizards extract "out of their internal consciousness" are like sinew, like flesh, like intestine, like chalk, like black stones, or pieces of bone, &c.

<sup>2</sup> Speaking of these matters with a young man of the Coast Murring he said to this effect:—"When I was a little boy people used to tell me that the old men could kill people with things they pulled out of themselves, but I hardly believed it; when I was taken and made *gumbang-ira* (raw tooth—i.e., initiated), I saw the old men bring these things up—how could I doubt then?"

order that, being placed entirely among strangers, and away from the countenance of their kindred and friends, they may be more easily impressed by that which they see and hear.

A constant succession of ceremonies, of pantomimic representations, magic dances, songs interspersed with the inverted speeches, and the accompanying "*Yah*," now continue, until far into the night, even until very near morning. Throughout all this there is during the dances a constant display by the wizards of their magic powers. Occasionally, when late at night, the men become somewhat tired and seem inclined to fall asleep, the *mūdji* is swung in the gloom of the forest, and as its roaring sound is heard the people are roused to renewed efforts.

The *mūdji* is held to have been first made and used by *Daramūlūn*, when in the beginning of things he instituted these ceremonies, and constituted the aboriginal society as it exists. The noise made by it is the voice of *Daramūlūn*, calling together the initiated, and, moreover, it also represents the muttering of thunder, which is said to be his voice "calling to the rain to fall and make the grass grow up green."<sup>1</sup>

Throughout all this time the novices are kept in a constant state of excitement and uncertainty. The performances, songs, and dances are alternately exhibited by the two tribal moieties—one performing, and the other witnessing. At the end of each of the "Acts," if I may use the term, there is a short halt for rest. The men sit in their camps, and talk or smoke, or even snatch "forty winks." The novices are told to lie down, in such words as these: "Now we have finished. You can go to sleep till morning—*Yah!*" No sooner have the novices been settled under their rugs, and might be supposed to be dozing, than some old man rushes into the magic ring, and commences a fresh set of performances, and the novices are at once roused up and brought back to the fire.

*The ceremonial performances.*—All the men during these performances are, or should be, quite naked and rubbed over with powdered charcoal. Of the ceremonies the greatest is that of the extraction of the tooth, which, with the group of tribes I now treat of, is one of the upper middle pair of incisors, usually the left one. A place is prepared out of sight of the magic fire, by clearing everything off the ground, and a pair of holes is dug in this space for each boy to stand in during the ceremony. A number of men hideously disguised<sup>2</sup> kneel in front, and the man

<sup>1</sup> These are the very words used by Umbara, the minstrel and improvisatore of his tribe, when speaking to me on these subjects during the *Kūringal*.

<sup>2</sup> The disguises are made by beating out stringy bark fibre into what looks much like coarse sheets of yellow tow. With these the performers are covered from head to foot. Huge wigs are made of it, and all that is visible of the

at each end of the line holds a strip of bark in his hands, with which, by striking on a small heap of earth raised in front of him, he can produce a noise like the distant explosion of a gun. At one side of the ground the figure of *Daramūlūn* is cut on some large tree, in the attitude of dancing the magic dance.

Sometimes other figures or marks are made in the surrounding trees. All being ready, the principal old man gives the signal, and the novices being guided from the camp with their eyes fixed on the ground at their feet, the *mudji* is swung, loudly roaring somewhere out of sight. The novices are now placed, each with his feet in a pair of holes, and his *kabo* stands behind him.

The old man now gives a signal, and the end man of the row of hideous kneeling figures raises his piece of bark, and brings it down with a loud report, and at the same time he and all the others surge away from his end of the row, making a rumbling sound, in imitation of the surf breaking upon and rushing up the shore; the other end man now in his turn strikes the ground, and he and all the men surge back with a similar deep sound. This is intended to represent the thunder from the mountains rolling back the sound to the sea.

When this has gone on rhythmically for a little time the men jump up and rush forward towards the boys, who have been told to attentively observe them. The *kabo* now kneels on one knee, so that the other forms a seat on which the novice sits, while another *kabo*<sup>1</sup> stands immediately behind, with his right arm round the boy's body, and his left hand over his eyes, so as to blindfold him, and at the same time turn his face skywards.<sup>2</sup>

The men now commence an excited dance, while from some place of concealment near at hand the old man whose office it is to knock out the tooth dances forward with a wooden chisel in one hand, and a wooden mallet in the other.<sup>3</sup> Sometimes he performer is his black face, which is distorted by strings tied across his nose and reverting his lips.

<sup>1</sup> It must be borne in mind that the boy has what I may term "tribal" *kabos* as well as "own" *kabos*, just as he has "tribal" sisters, as well as "own" sisters, and in the future will probably have "tribal" wives, as well as his "own" wife.

The distinction between these advanced tribes, which have individual marriage and agnatic descent, and the less advanced, which have some form of group marriage and uterine descent, is well marked by these "own" and "tribal" wives. In the advanced tribes the "tribal wife" is only nominally a wife, excepting in some tribes, on very rare ceremonial occasions, while in the backward standing tribes she is generally a wife in fact, although perhaps only an "accessory" one.

<sup>2</sup> With the Ngarego and Coast tribes the boy is in some cases seated across his guardian's neck, just as is figured by Collins. With the Wirajuri the boy's two guardians stand, one behind him and one at one side of him, and thus hold him during the operation.

<sup>3</sup> The mallet is a piece of wood about 15 inches in length, and flattened at the four sides.

pushes back the gums from the boy's tooth with his finger-nail, but sometimes this is dispensed with. He then seizes the boy by the head, and inserting his own lower incisors underneath the tooth which is to be extracted, gives a "hoist" up to loosen it. It is said that a tooth occasionally comes out under this process, but more frequently it does not, and then has to be knocked out by placing the wooden chisel on it, and striking it with the mallet. All this time the men round are frantically jumping up and down, shouting "*Wiri, Wirri!*"<sup>1</sup> and as many as are near the operator patting him on the back to encourage him. Under such circumstances, more especially as the operator endeavours to keep up the magic dance himself, it is not surprising that many blows are sometimes required before the tooth is extracted. I have known as many as thirteen blows to be given. When the tooth holds fast, the explanation always given is that "the boy has not kept to himself, but has been too much in the company of the girls and women."<sup>2</sup>

When the tooth is extracted it is taken charge of by one of the old men. The boy is soothed and told that "it is all over now." He is enjoined to be careful not to spit out the blood flowing from the gum. He is now almost a man. When all the boys have been made *gumbang-ira*<sup>3</sup> they are taken to the figure of *Daramūlūn*, and instructed concerning him, and cautioned against revealing anything about him or his ceremonies to women or children, under the severest penalties.

All the disguises are now stripped off, and thrown in a heap on the cleared space; the men stand round in a circle, facing outwards, and at a given signal scratch together a large heap of rubbish over it; then turning their faces towards the heap extend their hands several times downwards over it.

The boys are now taken back to the magic fire, and, being told that no more will be done to them, are each one invested with

<sup>1</sup> *Wiri*=quick.

<sup>2</sup> One of the Theddora, in telling me about his initiation, said that his *jámibi* impressed upon him very earnestly that he must answer the questions of the old men truthfully in all things. "If the old men ask you whether you have been too free with any of the women, tell them the truth, because otherwise they may perhaps kill you, or at least send you away into the bush for a long time by yourself."

In the Wirajuri tribe a certain boy had often been reproved by the old men for playing too much with the little girls, and not mending his manners the old "blackfellow doctor" took him in hand and proceeded to extract from his legs certain strands of the "woman's apron" which he said had got into him in consequence of his behaviour. A further consequence of this was that when he was initiated subsequently this same old man could by no means get the tooth out, until after a very great number of blows, which then was only successful when he had rubbed the boy's neck and again extracted quite a number of pieces of the "woman's kilt." This was indeed a case of being "tied to an apron-string."

<sup>3</sup> *Gumbang-ira*=raw or bleeding tooth.

the belt, the kilt, and other insignia of manhood. The performances, which are intended to complete the initiation of the youths by instructing them in their new duties as men, are now commenced. These are, as I have before said, of different kinds.

*The pantomimic representations.*—These are of several kinds; some are amusing pieces of buffoonery, others represent the different totems, and others again are what may be truly called "moral lessons." Some illustrations will make this clear.

An old man runs into the magic circle carrying a lump of wood as if it were a young child. He imitates the crying of an infant, and this is supposed to be a sick one. Other men now join him, who pretend to be doctors, examine the child, and go through the usual remedial course—pretending to extract the disease in the form of pieces of stone, wood, bone, and other rubbish; the whole of this is very comically done, and even the old "doctors" themselves join in it.

Another instance is where two old men are seen standing beyond the fire at the edge of the magic circle; to the left and in the gloom of the forest are the other men crouching together. They are "Rock wallabies," and one old man proceeds to "drive" them past the other one, whose business is supposed to be to knock each one over as it passes, with some weapon. This of course represents the hunting of the Rock wallabies, by driving them past other hunters in ambush. But this pantomime is intended to be comic. The wallabies are driven one by one, hopping past the hunter, who, simulating weapons with pieces of stick and bark, always misses his object, and is therefore comically abused and beaten by the driver. When the wallabies have all passed in front of the fire, and have laid down in the shadow at the other side, the two old men rush to the fire clapping their hands, and shouting the word meaning "Wallaby." All the performers then rush in and form a dancing circle, shouting the word in time to the dance. This dance is always of the same character. The legs are kept somewhat apart, and at each jump the knees are slightly bent, but there is none of the quivering used at the Corroborree; at the same time the arms, hanging down, are swung to and fro across the front of the body: this is the whole step and action. It is hardly possible to imagine a wilder scene—a more complete "witches' sabbath"—than this, where a number of naked blackfellows, made truly hideous by being rubbed with charcoal, dance furiously in this manner by night, round the magic fire, in the depths of the forest, shouting some word in time to the dance.<sup>1</sup> It is completed when the old men rush into the ring and dance crouching, so that the tips of their

<sup>1</sup> This is precisely the magic dance which I have described in "Kamilaroi and Kurnai," p. 252, as being performed by the "Bunjil Barn."



fingers almost touch the ground, or even on their knees, until sometimes, apparently overcome by the magic influence, they fall down, seemingly in an exhausted state.

Other dances merely represent the "totems." For instance, the howlings of what seems to be a pack of dingoes is heard in the forest. The sounds come nearer, the howls answering each other, until at length the leader of the band runs in on all fours to the fire, followed by the others. They run after each other round the fire imitating the actions of dogs, until, as before, the leading old man jumps up, clasps his hands and shouts the native word for "wild dog." All then join in precisely such a dance as I have before described.

What may be called the "moral lessons" have, at first sight, a very immoral appearance, and it is not easy to describe some of them. They represent in pantomimic dances various offences against propriety and morality, and the old men and the guardians point these representations by telling the novices what will be the consequences should they, after leaving the initiation camp, commit the represented offences. I have heard the old men say, for instance: "If you do anything like that when you go back, you will be killed"—that is, either by magic or by direct violence. That which is thus forbidden I can sufficiently describe by saying that it includes, *inter alia*, disrespect towards the old men, the interference with unprotected women or the wives of other men, and those offences for which, it is said, the Cities of the Plain were destroyed by celestial fire.

Besides these representations there are many merely "magic dances," which seem to be performed for the purpose of enabling the wizards to exhibit their power of "bringing things out of themselves." The mode of dancing is precisely that which I have described before, but the word shouted is either the name of some particular magic object, as of the quartz crystal, or the name of some part of the body, as head, legs, &c., which may become the subject of the magic influence.

Among these magic dances those of *Daramūlŭn* and *Ngalalbal* are pre-eminent. The former is to the word *Daramūlŭn*, and the old men then show all they can do in bringing up those substances with which it is said he provides them.

The *Ngalalbal* dance is rendered very effective by being preceded by the "duality" *Ngalalbal*, the wives of *Daramūlŭn*. These are seen to glide from the forest past the fire, and to disappear in the gloom beyond, to a slow and rather melancholy air sung by the audience, the words of which may be rendered, "*Ngalalbal*, you two coming from afar, where are you going to?"<sup>1</sup> *Ngalalbal* is represented by two men shrouded in rugs

<sup>1</sup> I think this name is derived from *Ngalal* = sinew, in reference to the sinewy



precisely as are the novices, and each protruding a boomerang from the small space left at the face.

Throughout all these performances there is the constant use of the "inverted speech," and the novices are continually instructed by their guardians, and specially by one or other of the old men.

One very significant part of the ceremonies remains to be noted, and I may now also say that it occurs periodically from almost the very commencement of the ceremonies until their end.

At the conclusion of some performance—it does not seem to be confined to either kind—the old men rush towards the novices, followed by the others. Each man rythmically moves his hands alternately from himself to the novices, palm upwards, as if he were scooping something from himself to them, at the same time emphatically keeping time with the word *nga* (good); the novices on their part, as also the *kabos*, move their hands as if they were drawing something towards themselves. When this has gone on for a short time the old men cease, and utter the emphatic words, *Yah! Huh! Wah!* at each word making a downward motion of the hands towards the boys.

This is said to be done for the purpose of making the boys "so that *Daramūlūn* likes them," and I feel there can be no doubt that the idea is that the magic influences of the ceremonies is thus passed to the boys, and "clinched" by the emphatic motion of the hands. In other words, the boys are filled with the influence and made acceptable to the Great Spirit *Daramūlūn*, who instituted these ceremonies, and who is supposed to watch them whenever performed.<sup>1</sup>

These proceedings go on until far into the night, and at early dawn the magic fire is replenished, and for a time the magic dances are repeated. During the day the men rest, or go out to hunt, and the boys remain closely covered with their rugs in charge of their guardians.

legs of the Emu, which is *Ngabalbal*, and from *bal*, a dual affix. This female duality is probably the analogue of the *būlūm-baukan*=two *baukan*, who are, according to the Kurnai belief, the mothers of the youth *Būlūmtūt*. It is said that these two mothers and one son ascended to the sky *via* Wilson's Promontory at the time when an ineffectual attempt was made to steal the fire of the Kurnai.

<sup>1</sup> I have seen one of the old men rush furiously at one of the novices, seize him by the head and apparently bite some part of it. This is supposed to pass to him the power of "bringing up things." To me the most remarkable feature was the utter impassibility shown by the boys to all these proceedings, which must have certainly roused alarm in their minds. I remember one young lad of about twelve, who showed no more sense of anything going on round him than if he had been a bronze statue, and yet, as he afterwards said, he felt quite sure several times that he was about to be killed.

At night the ceremonies recommence, and are a repetition such as those which I have described. When it is considered that they have lasted long enough, the final ceremonies of the return procession are commenced.

The magic fire is covered up with earth and rubbish, and carefully trampled down and extinguished—finally by the emphatic downward motion of the hands. But before this some dry bark has been cut; pieces are placed in pairs together, and being tied at the ends with a few leafy twigs, are lighted at the magic fire. One of these fire-sticks is given to each of the novices, in order that he may carry it with him and light the fire which he is to use during the time of his probation. It is believed that the omission to do this would cause fearful and destructive storms.<sup>1</sup>

During the return there are certain ceremonies of which the following may serve as an example.<sup>2</sup> The procession being formed, and on the march from the magic camp, the roaring of the *mudji* is heard and a halt is made. The old men, having carefully cleared a piece of ground, proceed to mould in earth, in high relief, the life-sized figure of a naked man in the attitude of the dance. He is represented as having his mouth filled with "magic substances," and in the full ceremonies is surrounded by an assortment of the native weapons. This is *Daramülün*. The novices are brought and placed in front of this figure and the dances take place—one to the word *Daramülün*, the other to the word *Ngalalbal*. It is now that the novices are finally instructed as to this being and his attributes. I have heard them

<sup>1</sup> It is a common belief that the old wizards have magical substances scattered in the *Kūringal* ground, in order to injure or kill any person trespassing upon it after the ceremonies are concluded. On no account would a woman enter one knowingly, for such an act would certainly be expected to be fatal to her.

<sup>2</sup> As showing how the various "stages," if I may use the word, differ in different tribes, I take the following from the most distant one, the Wirajjuri, which precede the extraction of the tooth:—(1) A strip of bark is taken spirally from a large tree down to the ground. This represents a path from the sky to the earth, down which *Daramülün* descends; (2) the figure of *Daramülün* moulded in the ground. *Daramülün* is in this tribe not the supreme "master," but the son of *Baiamai*, who rules everything; (3) the moulded figure of *Daramülün's* tomahawk, which he threw after the Emu as he was descending by the path from the sky to the earth; (4) two footprints of the Emu a little distance apart from each other, made when it was endeavouring to escape from *Daramülün*; (5) the figure of the Emu itself where it fell. Magic dances, exactly such as those I have described, take place at each stage, at which the wizards "bring up" and exhibit their magic substances. I have heard of more than one *Daramülün*—in fact, of "several *Daramülüns*, the sons of *Baiamai*. This again suggests the "sons of *Bunjil*," of the Woi-worung tribe—namely, six of the totems (animals and birds) which, together with *Bunjil*, have become stars and thus watch over the fortunes of men, i.e., of Woi-worung men. Moreover, *Bunjil* (as the star Fomalhaut) has his two wives with him, which recalls the dual wife *Ngalalbal*.

told by the principal old man "This is the master (*Biamban*), who can go anywhere and do anything." They are also cautioned never to reveal this or to make such a representation unless at the ceremonies, under pain of death.

The figure is now carefully covered up, and the procession proceeds a further stage on its march, when another halt is made and the novices are seated at a distance with their guardians. The old men, meanwhile, disguise several of the others with stringy bark fibre as I have before described, but in this case the performers were entirely covered, face and all, and were connected together by a cord passing from head to head.<sup>1</sup> During this time a grave is dug, and one of the old men, lying in it on his back, after the manner of a corpse, is lightly covered up with sticks and rubbish and earth, and so far as possible the natural appearance of the ground is restored, the excavated earth being carried away to a distance.<sup>2</sup> The buried wizard holds a small bush in his hand, resting on his chest; the bush appears therefore to be growing in the soil, and other bushes are stuck in the soil to heighten the effect. All being ready the novices are brought to the edge of the grave. The "singer" is somewhere close at hand, and the performers at perhaps two hundred yards' distance. In the instance which I am now describing, the singer commenced a well-marked but melancholy chant, the words of which are no more than the class-name of the buried man, and the word for the stringy bark fibre used of the disguise.<sup>3</sup> The performers now commenced to move in a kind of slow dance, keeping time with the song. The performers in their advancing line held a small strip of bark in each hand, and by striking these together with a sharp sound they marked the time of the song and of their steps. A little at one side, and advancing with them, are two other disguised men, who represent two very ancient and therefore powerful wizards, by whom the proceedings are directed. Each one, as signifying his great age, assists himself in his tottering dance with a staff in each hand. When the strange procession reached the grave, it wound round it and ranged itself on the side opposite to the novices. The song still continued, and then the bush held by the buried man began to move and to quiver—to move more and more, until

<sup>1</sup> In Riverina, where bark cannot be always procured, long tussock grass is used for these disguises.

<sup>2</sup> In one of the Theddora ceremonies two men were buried in this ceremony, each in a crouching position, and were covered with a sheet of bark and earth. In this tribe the usual form of interment was in a round pit, sometimes in a side chamber excavated at its bottom, and the corpse was buried in a crouching position with the knees drawn up towards the head.

<sup>3</sup> *Yibai*—i.e., the equivalent of the Kamilaroi *Ipai* and *Bürin-bürin* = stringy bark fibre.

suddenly the earth opened, so to say, and the wizard rose, and throwing off his concealment, danced his magic dance in the grave and exhibited his magic substances.

The proceedings being over, the disguises were as before covered up and concealed.

This ceremony is most impressive. It is the bringing back to life of the dead wizard by other wizards invoking his class-name. In this case the buried man was of the sub-class *Yibai*, which is the equivalent of the Kamilaroi *Ipai*, and according to his own statement, the name *Yibai* is also a synonym of *Daramūlūn*.<sup>1</sup> The last one of the secret ceremonies takes place at some water-hole or creek. The novices are brought to the water's edge, being told in a joking manner, for instance, "We are going to catch some fish—*Yah!*"

The men go into the water and thoroughly wash themselves, so as to remove all traces of the charcoal with which they have smeared themselves, and together with it leave everything behind connected with the secret ceremonies. While they are doing this they splash the water over the boys, and conclude by passing to them a final portion of the magic influence, and which the novices and their guardians draw to themselves as I have before described. Finally, with an emphatic *Yah! Huh! Wah!* and a downward movement of the hands, all is ended.<sup>2</sup>

The men go into the water-hole with the curious part joking, part serious, part buffoon manner of the ceremonies, and come out with their ordinary manner. The old men resume the quiet, somewhat self-contained and reserved manner which I have observed to be so marked in many of them.

There are now only two more proceedings before the novices are taken to the camp. As the men all move off homewards, the novices and their guardians go on a little ahead, and the *mūdji* is now brought out and loudly sounded. The novices are brought back, and the headman shows to them the *mūdji*, and the wooden chisel, and explains their use, and also forbids them to reveal anything that they have seen or heard under pain of death. All now proceed towards the main camp, or to that place to which the women have been directed to proceed, and to erect a new camp.<sup>3</sup> The novices now walk with the men,

<sup>1</sup> It is well to note also that this man is of the *Malian*=Eaglehawk totem, and that in many tribes of Victoria, *Bunjil*=Eaglehawk, is the name of one of the two primary class divisions, as well as also the name of the Great Spirit of those tribes.

<sup>2</sup> The boys are forbidden for a long time afterwards to swim, or even to go into deep water, which it is thought would wash out of them all the ceremonial influence.

<sup>3</sup> In all cases a new camp is formed, even if it is only moved a couple of hundred yards.

attended, but not guarded, by the *kabos*, and sometimes, in order to still more impress them, a number of men, who have hidden themselves in the path, rush out violently, spears aimed as if about to kill the youths, who are threatened with death if they reveal anything to the uninitiated.<sup>1</sup>

Before reaching the camp where the women are, the youths are carefully dressed with the full equipment of a man, and painted after the manner customary in the tribe. On nearing the camp a peculiar signal is given, and on this being answered by the women each youth is raised on his guardian's shoulders, and the men close in round, holding up branches so as to effectually screen them from sight. The procession then moves slowly forward towards the camp. It is frequently the case that the principal old man walks a little apart, on one side and towards the rear.

During the absence of the men the women have made a hut of boughs resembling one of the ordinary habitations, before which there is a smoky fire. In this hut stands the mothers and grown-up sisters of the newly made young men, dressed in their gayest adornments. As the men approach close to the hut they separate, and the guardians deposit each his charge at the front of the fire. The youths then enter the hut, and the oldest woman, after eyeing her son all over, lightly strikes him twice with a boomerang.<sup>2</sup> It is an understood signal, at which all the novices immediately run from the camp back into the bush, followed closely by all the men.

The ceremonies are now completed, and the youths remain for a certain time, which is fixed by the old men, gaining their own living as best they can, by catching such food-animals as are not forbidden to them. The rules under which certain animals, birds, &c., are forbidden are such as these: the novice may not kill and eat—

(1) Any animal that burrows in the ground, for it recalls to mind the foot-holes where the tooth was knocked out; *e.g.*, the wombat.

(2) Such creatures as have very prominent teeth, for these recall the tooth itself.

(3) Any animal that climbs to the tree tops, for they are then near to *Darmūlūn*; *e.g.*, the native bear.

(4) Any bird that swims, for it recalls the final washing.

<sup>1</sup> At one great *Būnan*, held about fifteen years ago, the novices were forbidden, as one of them related to me, to reveal anything to "women, children, or white-fellows." In the *Kūringal* which I have just described, no promise was expected from me, as being already an initiated person, but I was earnestly entreated by one of the principal old men not to reveal any of the mysteries "to the *Kūrnai*, who have no *Kūringal*, and who know nothing."

<sup>2</sup> With the *Wiraijuri* the novice is struck by his mother with a bough.



(5) Nor, above all, the Emu, for this is *Ngadalbal*, the wife of *Daramūlūn*, and at the same time "the woman";<sup>1</sup> for the novice during his probation is not permitted even so much as to look at a woman, or to speak to one; and even for some time after he must cover his mouth with his rug when one is present. Yet on one occasion during his probation he is shown to his mother, in order that her mind may be at rest concerning him.<sup>2</sup>

These food rules are only relaxed by degrees by some old man giving the youth a portion of the forbidden animal, or rubbing him with its fat. In some of the tribes, *e.g.*, the Wolgal, these food rules only become relaxed gradually, so that it is the old man only who is free to use every kind of animal food.

During the time of probation the young men are under the charge of their guardians. But they are also visited and instructed by the old men. After a time, as the council of elders is satisfied that the youth is competent to take his place among the men, he is recalled and permitted to be present at the general councils, but he does not speak at them, or take any part other than a passive one.

After a still further period he is permitted to take the wife who has been assigned to him by the arrangement of his and her father, and in acquiring her he takes his sister (own or tribal), as an exchange—that is, as a wife for her own or tribal brother. These mutual exchanges are often arranged at a general meeting of all the people before the various contingents separate after the ceremonies are over.<sup>3</sup> The extracted tooth is taken care of by one of the old men. It seems that there is no strict rule as to who shall first have charge of it, but in any case it is passed from one headman to another until it has made the complete circuit of the community, which

<sup>1</sup> The Wiraijuri call the Emu "the food of *Baiamai*," and hence it is strictly forbidden to the novices.

<sup>2</sup> Among the Wiraijuri the novices are brought in and set on a mound, on the other side of which are all the women. After being thus "shown to the women" in the character of men, they retire to the bush for probation.

<sup>3</sup> Such arrangements are made, or at any rate originated, at a kind of "fair," which is frequently held just before the people all return to their homes after the *Būnan* ceremonies. At this "fair" people barter things with each other. These things have been made for this purpose, and carried with them. Weapons, rugs, articles of attire, and ornaments are thus exchanged, and it is at this time, as I have said, that matrimonial arrangements are made. For instance, the father of one of the novices may announce that he requires a wife for his boy. If some one present has a daughter suitable, the matter is discussed. But in very many cases a girl has been promised to a future husband when she was quite small, and when the future husband is not much older. Where disparity in age is occasioned by such betrothals, and indeed where the inclinations of the young people run contrary to the wishes of their parents, the difficulty is very frequently cut by elopement.



was present at the initiation. It then returns to the father of the youth, and finally to himself.<sup>1</sup>

Thus the gap formed by the absence of the tooth is the visible sign of initiation. The tooth itself, together with the message accompanying it, makes known to all concerned that so-and-so has been made a man, and has thereby acquired all privileges which are attached to man's estate.

*The object of the ceremonies.*—It is quite clear that these ceremonies have for their object the conferring upon the youths of the tribe the privileges, duties, and obligations of manhood. The nature of the ceremonies, and several of the proceedings, clearly show this. At the same time that the youth is enrolled among the men he is removed from the maternal control. The ceremonies are intended also to create a gulf between the past life of the boy and the future life of the man, which can never be re-crossed. They are also intended to strengthen the authority of the elder men over the younger. Finally, the opportunity is taken of impressing upon the mind of the youth, in an indelible manner, those rules of conduct which form the moral law of the tribe. In addition to all this there is even a quasi-religious element which tends to strengthen very greatly the effect which the ceremonies are likely to have upon the mind of the youth. Taken as a whole I cannot imagine anything more calculated to impress, to awe, and even to terrify a young Australian savage than to pass through ceremonies such as those I have now briefly described.

Some interesting comparisons show themselves between the ceremonies which form the subject of this memoir and those of tribes standing further back in the social series. I take the Dieri tribe of South Australia as my example.<sup>2</sup> This tribe has two primary classes and a large group of totems under each, with uterine descent. The classes are strictly exogamic, and there is intermarriage, not only between the class-divisions of the Dieri, but also between them and the equivalent classes of kindred tribes, over a space of at least three hundred miles square. A boy at his birth acquires a marital right as regards those women of the other class-name who are not forbidden to him under the

<sup>1</sup> The Coast Murring fasten the tooth to a piece of the opossum fur cord of which the man's belt is made, with the gum of the grass tree. The Wolgal sometimes, instead of the above-named cord, use one made of the twisted fibre of a small bush or undershrub. The Wolgal also carry the tooth in a small bag with raddle and sometimes kangaroo teeth. But whatever mode of conveyance is adopted, the tooth must on no account whatever be placed in the bag which contains the magic substances. This, it is believed, would cause great danger to the owner of the tooth.

<sup>2</sup> Mr. S. Gason has communicated to me full and most interesting particulars as to the initiation ceremonies of this tribe, which he has himself participated in.

restrictions arising out of consanguinity; but this right cannot be lawfully exercised until he has been formally admitted to the ranks of the men by passing through several initiations. When he is duly qualified, the great council, on the occasion of the next occurring circumcision ceremony (which he has long before gone through), allots to him a woman of that class-name and totem with which his own has connubium. This woman may be, and probably has been, already allotted to one or more other men, who also themselves have been allotted to other women. This is the marital arrangement which has been called by Mr. Fison and myself that of "accessory husbands and wives."<sup>1</sup> It is at a still later period that a man acquires a "special wife." It is quite evident that in this tribe the exercise of the potential right which arises under the social organisation is controlled by the local organization, as represented by the Great Council of the tribe.

Some of the tribes which I have herein considered have uterine, and some have agnatic descent, but it is evident that in all of them the marital privilege which accompanies birth, and which is attached to the inherited name, is restrained until the local organisation has permitted it to be exercised.<sup>2</sup>

I now shortly summarise the conclusions following from a study of the initiation ceremonies:—

1. It is the local organisation which controls the initiation ceremonies.
2. The ceremonies confer the privileges, duties, and liabilities of manhood on the youths of the community.
3. Each epigamic moiety initiates the youths of the complementary moiety.
4. The knocking out of the tooth is the visible sign of the initiation of the individual.
5. The circuit in which the tooth is carried marks the extent of the epigamic community.

There are some other general conclusions which appear to me not to be without important significance.

The teachings of the initiation are in a series of "moral lessons" pantomimically displayed, in a manner intended to be so impressive as to be indelible. There is clearly a belief in a Great Spirit, or rather an anthropomorphic Supernatural Being, the "Master" of all, whose abode is above the sky, and to whom are attributed powers of omnipotence and omnipresence, or, at

<sup>1</sup> "From Mother-right to Father-right." (*Journ. Anthropol. Inst.*, August, 1892.)

<sup>2</sup> In the Wiraijuri and Wolgal tribes, the totems are mostly epigamic—one totem of one class with one totem of the other class; but in the Wiraijuri case, at least, there are one or two totems which are privileged beyond their fellows in having connubium with two others of the corresponding class.

any rate, the power to "do anything and to go anywhere." The exhibition of his image to the novices, and the magic dances round it, approach very near to idol worship. The wizards who profess to communicate with him, and to be the mediums of communication between him and his tribe, are not far removed from an organised priesthood. To his direct ordinance are attributed the social and moral laws of the community. Although there is no worship of *Daramulün*, as, for instance, by prayer, yet there is clearly an invocation of him by name, and a belief that certain acts please while others displease him.

It has been said that the Australian savage is without any form of religion or religious beliefs. If religion is defined as being the formulated worship of a divinity, then these savages have no religion; but I venture to assert that it can no longer be maintained that they have no belief which can be called religious—that is, in the sense of beliefs which govern tribal and individual morality under a supernatural sanction.

#### DISCUSSION.

Mr. A. TYLOR observed that the writer of this paper offered an excellent illustration of the action of heredity. He evidently owed his lucidity of expression, and interest in the details of life, to his father and mother, those excellent writers, William and Mary Howitt. The paper was singularly interesting, and, if the ceremonies and spiritualistic views were quite free from any white influence, Australian primitive life threw a strong light on the præhistoric races of Europe. The Greeks may have developed their theatre, their refined art of acting, from similar rude ceremonies. The Greek Chorus appeared to us a superfluity, but the Greeks may have merely used the Chorus because it was an essential part of the primitive ceremonial acting of their ancestors, and, if so, it had a real meaning. Then the Australian custom of burying a live man in a sham grave had its counterpart in the initiation ceremonies of the Gnostics, known to us because frequently engraved on gems in the first and second centuries, A.D.

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JANUARY 8TH, 1884.

Professor W. H. FLOWER, LL.D., F.R.S., *President, in the Chair.*

The Minutes of the last meeting were read and confirmed.

The following presents received since the last meeting were announced, and thanks voted to the respective donors:—

## FOR THE LIBRARY.

- From W. WHITAKER, Esq., F.G.S.—The Constitution of Man considered in relation to external objects. By George Combe.
- From Dr. A. B. MEYER.—Zur Dippel-Sprache in Ost-Australien. By A. B. Meyer and M. Uhle.
- From the AUTHOR.—Suggestions on the Voice-formation of the Semitic Verb. By G. Bertin, M.R.A.S.
- A Sketch of the Modern Languages of Africa. By R. N. Cust.
- Sur les Copulæ intercostoïdales et les Némisternoïdes du Sacrum des Mammifères. By M. le Professeur Paul Albrecht.
- Sur la fente maxillaire double sous-muqueuse et les 4 os intermaxillaires de l'ornithorynque adulte normal. By M. le Professeur Paul Albrecht.
- Epiphyses osseuses sur les apophyses épineuses des vertèbres d'un reptile. By M. le Professeur Paul Albrecht.
- From the SECRETARY OF THE INTERIOR, U.S.A.—Annual Report of the Commissioner of Indian Affairs to the Secretary of the Interior. 1880, 1881, 1882.
- From the COLONIAL SECRETARY.—Statistics of the Colony of New Zealand for the year 1882.
- From Professor ALEX. AGASSIZ.—Annual Report of the Curator of the Museum of Comparative Zoology at Harvard College. 1882-3.
- From the GEOGRAPHICAL SOCIETY OF LISBON.—La Question du Zaire. By M. Luciano Cordeiro.
- Stanley's First Opinions. Portugal and the Slave Trade.
- From the NATIONAL ACADEMY OF SCIENCES AT CÓRDOBA.—Informe Oficial de la Comision Cientifica Agregada al Estado Mayor General de la Expedicion al Rio Negro. Ent. 1, 2, 3.
- From the BERLIN ANTHROPOLOGICAL SOCIETY.—Zeitschrift für Ethnologie, 1883. Heft. 5.
- From the ACADEMY.—Oversigt over det Kongelige Danske Videnskabernes Selskabs, 1883. No. 2.
- Bulletin de l'Académie Impériale des Sciences de St. Pétersbourg. Tom. XXVIII, No. 4.
- Boletin de la Academia Nacional de Ciencias en Córdoba. Tom. V, Entrega 1, 2.
- Actas de la Academia Nacional de Ciencias en Córdoba. Tom. IV, Entrega 1.
- From the ASSOCIATION.—Proceedings of the Geologists' Association. Vol. VIII, No. 2. July, 1883.
- From the INSTITUTE.—Proceedings of the Canadian Institute. Vol. 1, No. 5.
- From the SOCIETY.—Proceedings of the Society of Antiquaries of Scotland. Vol. XVI.
- Atti della Società Italiana di Scienze Naturali. Vol. XXIV, Fas. 1-4; Vol. XXV, 1, 2.

From the SOCIETY.—Bulletin de la Société des Sciences Naturelles de Neuchâtel. Tom. XIII.

— Boletim da Sociedade de Geographia de Lisboa. 4<sup>a</sup> Ser., Nos. 2, 3.

— Journal of the Society of Arts. Nos. 1621–1623.

— Proceedings of the Asiatic Society of Bengal, 1883. Nos. 7, 8.

From the EDITOR.—Journal of Mental Science. No. 92.

— American Antiquaries. Vol. V, No. 4. October, 1883.

— Bulletino di Paletnologia Italiana, 1883. Nos. 8, 9, e 10.

— Australasian Medical Gazette. Vol. III, Nos. 1–25.

— “Science.” Nos. 43–48.

— “Nature.” Nos. 737–739.

— Revue Scientifique. Tom. XXXII, Nos. 24–26.

— Revue Politique. Tom. XXXII, Nos. 24–26.

The election of the following new members was announced :—  
The Rev. EDWARD L. DEWICK, M.A., F.G.S., ALEXANDER MACALISTER, Esq., M.D., F.R.S., and OLDFIELD THOMAS, Esq., as Ordinary Members; Dr. E.-T. HAMY and Dr. HERMANN WELCKER as Honorary Members; and LUCIEN CARR, Esq., and Dr. A. B. MEYER as Corresponding Members.

The following paper was read by the author, and illustrated by specimens of ethnological interest :—

*On the RACES of the CONGO and the PORTUGUESE COLONIES in WESTERN AFRICA.* By H. H. JOHNSTON, Esq., F.Z.S., F.R.G.S.

[WITH PLATES XXVIII AND XXIX.]

WESTERN Tropical Africa, between Senegambia in the north and the river Kunéné to the south, offers a vast studying-ground to the anthropologist, wherein types of nearly every well-marked African race may be observed. In the north, bordering the river Senegal, there are the Berbers of the Sahara, the interesting Fulah peoples, the Woloffs and the Atlantic negroes, the debased Papeis, the sturdy Kru-men, the swarming populations of the Gold Coast and the Niger estuary. Then, rounding the Cameroon Mountains, we begin to enter the far-spreading domain of the Bantu peoples, linguistically if not racially extending to Fernando Po and the Cross River.

On reaching the Congo regions, the type of native man is no longer what we know as the true negro (although in parenthesis I might remark that it is difficult to say what the “true negro” is), and we find ourselves here among peoples that are really “Bantu” in physical characteristics as well as in tongue. This

race holds the coast uninterruptedly till we have passed an obscure river called the Croque, forty miles to the south of Mossâmedes, where the local tribes, the *Ba-Koroka*, or *Ba-Kroka*, begin to betray by divers signs the admixture of Hottentot influence. Farther south still, on the limit of this studying-ground, there are wandering tribes of Hottentots about the dreary desert-region of the lower course of the Kunéné, and some distance further inland are outlying offshoots of the congeries of Bushman tribes which inhabit the little known territories between the Kunéné and the Upper Zambesi, dotted in little patches among the intermingling peoples of Bantu stock. As I have encountered stray specimens of these Bushmans north of the Kunéné, they may be included in my catalogue of the races met with in the Portuguese colonies of West Africa, and as they are usually reputed to be among the lowest types of man, they may appropriately begin the list.

The *Bushmans* with whom I had come into personal contact were among the camp-followers of a great Swedish hunter, Ericksen, with whom I journeyed for nearly 300 miles, and I thus had an opportunity of closely examining two individuals among them who were more amenable to research than the others.

No. 1 was a youth or young man, whose age it was only possible to guess at, but who had entered the age of puberty. He measured just 5 feet in height. His colour was a tawny yellow, probably darkened by dirt. The hair on the head was arranged in little compact and apparently separate patches—*floconné* as the French call it. There was no hair visible at the armpits, nor anywhere on the body and limbs. Akrab, as he was called, had small and delicately shaped hands and feet, and was generally well proportioned. The legs were straight and the shanks unbowed, but the calf was high and scanty. Akrab evinced considerable aptitude, and was indeed really intelligent and bright in manner, quickly comprehending the drift of questions addressed to him. In the course of the year or two which he had spent with the white and Bastard hunters, ranging between Damará Land and Mossâmedes, in two wanderings he had acquired a really astonishing grasp of many diverse and intricate tongues. He conversed fluently in Dutch, spoke more English than many of the Boers, knew something of Portuguese, and was thoroughly conversant with Hottentot, Ochi-herrero, Ochi-mpo, and the dialects of many Bantu tribes in the basin of the Kunéné.

Bushman No. 2 was a queer-looking little creature, who had been for some years the sort of slave or follower of a Transvaal Boer, who had found him half starving in some



"veldt" on the Okavango River—I think the Okhi-mboro "veldt"—and who had adopted him half as plaything and half as a slave: he performed all sorts of useful services in tracking game and tending oxen. This specimen differed somewhat in type from Akrah, although I believe their languages were mutually intelligible. Bushman No. 2 was very short, measuring only 4 feet 7 inches. He was, according to his master's account, sixteen years of age, but this was a matter of great uncertainty. This curious little creature was light-yellow in colour, with scanty hair on the head and no hair whatever on the body. I might mention that no Bushman I have ever seen had the slightest vestige of a beard or moustache. I do not know whether hair on the face or body is pulled out when it makes its appearance, as occurs with so many negro and Bantu tribes. In this second Bushman the nose was so extraordinarily flattened that in profile it scarcely appeared. The brow was *bombé* and projecting, the frontal ridge nearly absent. The mouth was wide, and the teeth, which were white and large, slightly protruded from the thick and out-turned lips. The chin was very retreating and the most prominent features in the head were the great bulging forehead, the projecting cheek-bones, and the massive jaw. The eyes were long and narrow, and the ears small and sticking forward. This specimen had not the well-shaped figure of Akrah, the other Bushman. His hands and feet were small, but he had a great pot-belly, and his lower limbs were puny and inclined to be bowed. He was sullen and shy, although he had the same wonderful faculty for speaking foreign languages as the Bushman I have previously described. I might mention, before finishing this scanty description, that all the five or six specimens of this race whom I encountered in South-West Africa exhibited a mental ability that was strangely at variance with their low physical characteristics.

The *Hottentots* are not only represented by various wild and wandering tribes about the Lower Kunéné, but, stranger still, have actually, in a civilised or half-civilised and Christianised form, invaded, within the last fifteen months, the Portuguese district of Mossâmedes. After the bloody war between the Damárás and the Namaqua Hottentots, some tribes of the latter, fleeing before their Ova-herrero pursuers, wandered to the Kunéné, and, crossing that boundary river, entered Portuguese territory to the number of several thousands, and from being panic-stricken fugitives, assumed a somewhat aggressive attitude towards the unwarlike tribes among whom they found themselves, and who regarded the arrival of their well-armed, well-mounted invaders with considerable apprehension. Not only the natives but the Portuguese themselves were much concerned at this unlooked-for

and uninvited incursion of undesirable colonists. However, I believe the matter was peaceably arranged, and the Hottentots settled down quietly into the lands accorded them. I remember when the Governor of Mossâmedes was expressing his fears to Mr. Eriksen of the possibility of future complications arising from the incompatibility of this restless, quarrelsome people with the quiet, timid inhabitants of the Portuguese province, the latter said simply, "Give them a few rainy seasons and they will all die out." These Hottentots suffer from fever to a terrible degree when they enter the rainy countries beyond their native desert. They are besides literally eaten up with disease, and all agree in saying that they are a doomed race. The Hottentot is a much finer man than the Bushman, as regards height and build. The morals of this race are very lax, but wherever Christianity has made any way it has materially improved their tone and done much to dissipate the immorality. I only speak of them as I have found them, and have no intention of judging the whole race by the few border tribes migrating to the north.

Several other peoples, of which examples find their way from time to time to the Kunéné, are interesting; such as the Hill-Damárás, or Schijt Damárás, of the Boers, a race apparently closely allied in origin to the Ova-mpo, and thoroughly Bantu in feature, but speaking an apparently Hottentot tongue with four clicks. The Ova-mpo themselves are a fine race. The men are often 6 feet and occasionally 6 feet 1 inch and 6 feet 2 inches in height, with fine features and bushy heads of hair. Their bodies, when not artificially depilated, are also hairy, being covered with thickly curling pile on the chest, back, pubic region, and thighs.

The thriving tribe of the Ma-humbi, or Ova-humbi, are apparently a branch of this race, and the language, which is again closely related to Ochi-herrero, is practically identical with *Ochi-mpo*.

Proceeding northwards along the Caculovari river we come across many tribes of Bantu race, slightly diverging in language from the Ova-mpo of the Kunéné, and approaching the Bunda groups. There are along this tributary of the Kunéné the Ba-Gambus and the Ba-haï; while westward, across the Shella Mountains, are the almost unknown Ova-Chavikwa tribes, from the character of their plural prefix probably related in origin to the Ova-mpo and Ova-herrero groups. To the east of the Caculovari are scattered tribes of Bushmans, called Kaukala. Further north still, passing the somewhat savage race of Jan to the right, we come to the high plateau of Huilla and Humpata,<sup>1</sup>

<sup>1</sup> As these are now Portuguese towns I give the Portuguese orthography. The phonetic spelling is *Wila* and *Mpáta*.

inhabited by tractable, thrifty people, taking kindly to Portuguese dominion.

The western slopes of the Shella Mountains, as far south as Capangombe (lat. 15° S.) are peopled by the Mu-ndombes, as the Portuguese call them, or more correctly by the A-ndombe, a sturdy race of carriers, which extends as far north as Benguéla. The A-ndombe seem to have satisfactorily solved the problem of the status of woman, to the woman's entire satisfaction. She is constituted carrier, labourer, and hard-worker in general, and this energetic life has so strengthened her muscular system that the women are in many cases stronger and finer than the men. Some of them have really splendid figures, with well-formed busts, but, unfortunately, they are rendered insupportable by their most offensive smell, for among the Mu-ndombes the lady has the exclusive privilege of anointing herself with the aristocratic pomade of the country, a mixture of rancid butter and disagreeably smelling herbs. With this she smears her body, and with this is saturated the horrible rag, which has descended unwashed from her great-great-grandmother, that is used to scantily envelop her stout frame. The men, however, who cannot indulge in such luxuries, and must perforce content themselves with water for prophylactory purposes, are much pleasanter persons to deal with.

About Mossâmedes the very few native inhabitants belong to the Nano group, which finds its centre more towards Benguéla. South of Mossâmedes, however, we have the Ba-Koroka, on and about the river Koroka. This tribe is said to be divided into two linguistic groups, one of which speaks a pure Bantu dialect, and the other exhibits considerable Hottentot influence; and it is even averred by the Portuguese that they have two clicks in their tongue. The individuals of the Ba-Koroka that I personally examined were fine tall men, scantily dressed or not clothed at all, but wearing a great profusion of white shell necklaces and leather bands and rings made of cattle hide. They had abundant and fairly long hair, like the Ova-mpo, and an approach to whiskers and beard; with thick curly hair on parts of the body. The only suggestion of a Hottentot intermixture in certain individuals was the presence of wide and prominent cheek-bones and the depressed, wide nose.

Farther inland, the Ba-Kubaës, restless robber tribes, inhabit the slopes of the Shella Mountains, to the south of the Mu-ndombe tribe. Beyond the Nano country, to the north, are many tribes too numerous to catalogue, and impossible to describe in detail on the present occasion. Foremost among them are the fine-looking Ba-ilundo, the Ki-sam, and the Li-bollo. Between Benguéla and the river Quanza, the Portuguese rule nowhere

extends farther than the coast, and the interior of this tract of country has been little explored. On the north bank of the great Quanza begin the A-bunda peoples, which extend northward to the eighth parallel, and westward to the Quango. They are a remarkably smart and intelligent race, and take very kindly to Portuguese rule. At Dondo, a populous town on the Quanza, just below the falls there are great opportunities for studying types of Bantu people. You have here arrivals from Kassanji and the Quango basin; amongst them specimens of the turbulent Ba-ngala, who wear strange monkey-skin caps, made from the skin of a *Colobus* monkey, with long black and white hair. It is a curious coincidence that the same monkey-skin caps are worn by the natives on the Upper Congo, and also that there is a well-known race on that river called Ba-ngala. At Dondo, besides the Ba-ngala there are occasional specimens of Ba-lunda, of the natives of the Muata Ya-noo's kingdom, and of races more remotely placed in the interior of Africa, together with representatives of all the principal tribes of northern Angola.

About 7° 40' S. lat. on the coast, and about 7° in the interior, the intermingling of the Congo races begins, so that before we enter upon this fresh field of study I will just briefly pass in review certain points of interest in the South-West African races.

As regards the domestic animals and cultivated plants, it will be observed that as we proceed from south to north, the cattle, which are kept in vast herds by the Ova-herrero and the Ovampo, become less and less the principal wealth of the people, until, arriving on the confines of the Congo races, we notice that the ox, to all intents and purposes, dies out as a domestic animal, those few on the lower Congo, or belonging to the King of São Salvador, having been introduced by the Portuguese. The cause of this is, apparently, that on entering the moister regions of Western Africa, certain poisonous herbs appear, which kill the cattle. Certainly for some reason, in most places on the Congo, or in the Loango country, oxen dwindle and die, and we do not meet with them again amongst the natives of Western Africa till we arrive at the Niger region. There appear to be two races of oxen mingling on the Kunéné. There is the Damará ox, similar to the South African breeds in general aspect, a large beast often parti-coloured, with extremely long horns, and a straight back; then a second type resembling certain Asiatic and East African—and, for the matter of that, ancient Egyptian—cattle, a smaller ox, of uniform colour, either fawn, dun, or black, or even white, with shortish horns, a large hump, and a broad dewlap, the whole creature closely resembling, and being undoubtedly akin to, the Indian zebu. The first-

described variety of ox, long-horned and straight-backed, is the prevailing type throughout Angola, and it is from this breed that the famous riding oxen, or *boi-cavallos*, of the Portuguese are obtained. The humped kind of cattle keeps much more to Central Africa, appears on the Kunéné and on the Upper Quanza, and, oddly enough, occasionally appears on the Lower Congo, brought from the interior, either as a curiosity or as a present to trading chiefs.

The sheep of the Kunéné are also of two separate and entirely distinct breeds, the Central African and the South African: the latter being the great Cape sheep with a dewlap, tall in the legs, and with drooping ears; the former a more beautiful kind, hairy, like all African domestic sheep, but possessing an abundant mane of silky hair, stretching from the chin to the belly. Both sheep may be hornless, or may produce individuals with large horns. The Cape sheep is generally brown and fawn colour; the Central African pure white or pied black and white, or occasionally quite black.

The goats are of a good-sized breed, offering great peculiarities. They are not so abundant, or so generally kept in South-West Africa as on the Congo. The domestic fowl is of course universally kept, even by certain tribes of Bushmans who keep little else. It is small and mongrel. The Muscovy duck has penetrated from the coast, but is still considered a curiosity by the chiefs of the interior. Pigeons are unknown by the uncivilised nations as domestic pets; while, to sum up the list that the pig ought to have headed, I may mention that this useful scavenger is everywhere kept by the natives.

Among cultivated plants, maize is widely cultivated. In many localities its native name betrays a similarity with the word "maize," though the latter is of Spanish and not Portuguese origin. That the Zulus received the Indian corn from the Portuguese seems probable, as the Zulu name "mealy" resembles the Portuguese word *milko*, applied to maize. The sugarcane is only met with in Northern Angola, where it has been originally introduced by the Portuguese. Rice is cultivated in Bihé and on the Quango, whither it has slowly journeyed across Africa from the East Coast. Manioc, tobacco, the sweet potato, the ground-nut, and certain cucurbitaceæ are widely known and reared in constant crops. Palm wine is unknown south of the Quanza, although a *Hyphæne* palm grows abundantly in the basin of the Kunéné. The only intoxicating drink seems to be a kind of sour beer, made from the maize and called "Makan." Aguardente is also made from the sugarcane in the more settled districts.

One reason for the easy spread of Portuguese power is the



absence of any great chiefdom or despotism amongst the natives. The Soba of Humbi is perhaps the most important chief south of the Quanza, and west of the Oku-vangu. He rules over about 80,000 subjects despotically, but permits a Portuguese chief and a garrison of four Portuguese soldiers in his midst.

The religion of the Bantu tribes in all this district between the Quanza and the Kunéné is also negative. About the Quanza there are medicine-men, and a belief in witchcraft prevails; but not in any degree like we met with it on the Loango coast. Farther south I have failed to detect any trace of religion at all, beyond a wavering fancy that the spirits of the dead return after death. Medicine-men or rain doctors I have failed to discover among the Kunéné tribes. I do not say that they may not exist, but they never appear to be different from ordinary individuals. There is no sign of cruel rites or human sacrifices. The natives seem to dislike the shedding of blood, and impose small fines for offences against individuals or the tribe. They are fond of music, and play on long drums, on a kind of rude five-stringed lyre, or on the marimba, an instrument made of thin keys of metal, placed over a sounding-board. Personal adornment is not sought after to any great extent. Cicatrization is practically absent. Occasionally white and other pigments are used to decorate the face or body with simple patterns generally following the contours. The general type of dwelling is a round hut, built of clay or wattled, with a peaked thatch roof. The round house or hut seems to go no further north than the southern bank of the Quanza, where it is replaced by the rectilinear, oblong building made of matting, interwoven palm-leaves, wooden posts, and dried grass.

Leaving the Portuguese possessions at Ambriz and journeying northwards we speedily notice a difference in the dialects spoken and in the appearance of the villages, in the manners and customs, and even looks of the natives. We are entering the Congo district, which, roughly speaking, extends northwards to the Ogowé, and westwards to the junction of the Great Mobindu (the Kassai, or erroneously named Ikelemba of Stanley) with the main stream of the Congo. South of the Lower Congo is the domain of the Ba-kongo proper, who may be said to extend far beyond the kingdom of that name, now sunk to the district round São Salvador, and to almost reach as far as Stanley Pool on the north and Duque de Bragança on the south, interiorwards, and from the mouth of the Congo to Ambriz, in the extremity of Portuguese dominion on the coast. The Ba-kongo speak the language known as Kongo, or Shi-kongo. They are divided into many tribes, speaking somewhat varying dialects. On the north bank of the Congo are the Ka-kongo or Ka-binda peoples,



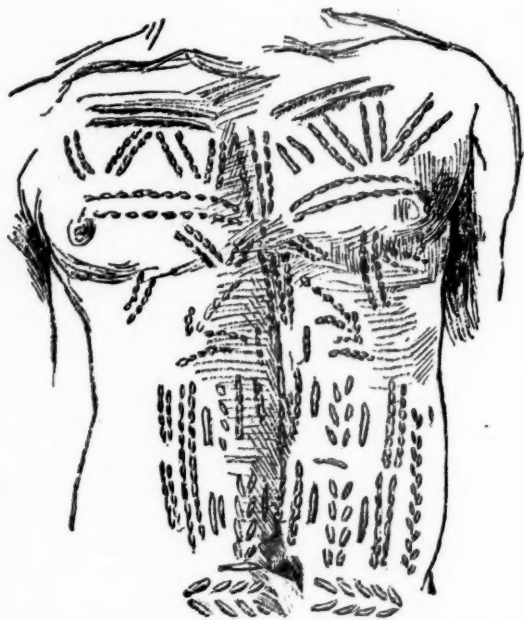
who extend along the river as far as Isangila, where they give place to the Ba-sundi and Ba-bwende. Arriving at Stanley Pool we find a decided change in the inhabitants. The great Ba-téké tribe first make their appearance here. They are comparatively recent immigrants into the Congo valley, and as yet do not extend beyond its southern banks. They come originally from the high plateaux which form the watershed of the Ogowé, and the north-western affluents of the Congo, and have advanced towards the Congo in a southward direction. Their headquarters may be said to be the residence and town of a great Ba-téké chief, at present Mpumo-Ntaba, the successor of De Brazza's Mákoko. Along the Congo the Ba-téké often form alternate colonies with the Ba-yansi, for the two races overlap one another.

Ascending to the Wa-buma River, we come upon the tribe of the same name which inhabits the lower waters of that great river. They are doubtless the same people as the A-brina found by De Brazza near the Alima. The Wa-buma are a gentle, inoffensive race, living on the best of terms with their more intelligent neighbours the Ba-téké and the Ba-yansi. This latter race is the most highly developed I have yet met with on the Congo. They inhabit the river from the Equator to the Wa-buma, but extend their colonies even farther down. They are the great carriers of the Congo, and regularly traffic between their equatorial neighbours, the Ba-ngālā, and the people of Stanley Pool, who in their turn carry on the ivory and other products to São Salvador and the coast. Of the Ba-ngālā I know but little, but imagine them, from the accounts of Ba-yansi traders, and from information which has recently reached me from Mr. Stanley, to differ greatly in language and physique from the Ba-yansi and Lower Congo tribes. They hold but little communication with the Ba-yansi traders. These latter describe their commercial relations as very suspicious and hurried. The Ba-ngālā place the tusks of ivory for sale in one canoe and the Ba-yansi the equivalent in cloth, beads, and guns in another. An exchange is then effected in mid-river, and the Ba-yansi return homewards, being never allowed to land. The Ba-ngālā are very much given to cicatrisation. The only individual of that race I have ever seen had his body covered with an intricate pattern of scars, (see woodcut, p. 470). He was a fine burly man, but desperately shy, and refused to give any words of his language. He was, I believe, a slave employed in trading amongst the Ba-yansi.

Besides the tribes catalogued there are others further in the interior, of which I can only record the names—the Ba-nunn, the Wa-buno, the Ba-kamba. The Ba-nunn are found to the south of the Ba-yansi, between the Congo and Lake Léopold II.

The Wa-buno seem to occupy the borderland to the south of Stanley Pool, between the Ba-téké and the Ba-kongo, and the Ba-kamba extend to the south of the Congo beyond the Ba-sundi.

In giving a somewhat more detailed description of the Congo tribes, I will commence with those of the lower river. Below Stanley Pool, and approaching the coast, the tribes begin to lose the distinctive physical characters that are typical of pure Bantu races, either through the degradation the coast climate seems to entail, or because they originally met and mixed with, on the low-lying coast-lands, an earlier negro population. This latter supposition sometimes strikes me as being the true one, because



TORSO OF A MALE OF THE BA-NGALA RACE, SHOWING CICATRISATION.

in such a littoral tribe as the Ka-binda or Loango people there are distinctly two types of race. One, the Bantu, a fine, tall, upright man, with delicately small hands and well-shaped feet, a fine face, high thin nose, beard, moustache, and a plentiful crop of hair; the other an ill-shaped, loosely-made figure, with splay feet, high calves, a retreating chin, blubber lips, no hair about the face, and the wool on his head close and crisply curled. These two distinct types may be met with side by side among the Ka-bindas, who, I might further mention, are the Kru-men

of the south, hiring themselves out in all directions as servants, sailors, labourers, and affecting more particularly the Portuguese colonies, which they overrun so far as Mossamedes, invariably returning home after a time to spend their earnings. The Mushi-rongos, or, more properly, Ba-shi-kongo, are an ugly and degraded tribe, inhabiting the southern bank of the Congo as far as Noki, and extending down the coast nearly to Ambrizéte. They come little into contact with the whites, and are savage and suspicious, preventing, as far as possible, all exploration of their country. Then we arrive at the great Ba-kongo proper, the once ruling race of this lower part of the river, whose king or emperor still lingers on at São Salvador.

The native villages on the Lower Congo, especially in the Cataract region between Vivi and Stanley Pool, are of a prosperous and comfortable appearance, suggesting here and there by certain cunning shifts and contrivances that their inhabitants are not bereft of *savoir vivre*. There are well-cultured plots of maize and cassada, here and there a lime, and even an orange tree (the latter rare), with papaw trees; and the beautiful passion-flower, which gives the fruit known as *maracujá*, or *grenadilla*, is carefully trained over a framework of sticks. Little plots of ground are assiduously hoed, and are marked out with geometrical accuracy by means of the same device as our gardeners employ at home—a tight string tied from peg to peg. There are clucking fowls with small chicks about them, carefully housed in large hencoops made of withes and grass, to protect the chickens from their many enemies. In a rough sort of shanty, constructed principally of overlaid palm-fronds, the goats and sheep are kept, and even, rarely, one may see a black, high-shouldered bullock stalled in a not ill-fashioned manger of the same material.

The houses are well and neatly built, generally raised a foot above the ground on a platform of beaten earth. There is first of all a framework of stout poles, one very long pole forming the apex of the slanting and wide-spreading roof, and in this is fixed a covering of thin laths and dried grass. The roof extends some feet beyond the body of the house, and in front is prolonged to a sort of verandah, further supported by two extra poles, and susceptible of any modification, from being the shady space of a few feet, where the inmates of the house pass most of their time, to becoming the great reception place and palaver-ground of chiefs. Here the inhabitants of each house are nearly always assembled. The women, perhaps pounding palm-kernels, or preparing other forms of food, sit round the doorway on grass mats, while the men, squatted in lazy ease, smoke their large-bowled pipes, whittle sticks with their knives, or prepare their

weapons for the chase, while in and out of the groups of adults merry little children, with large heads and large stomachs, play at the innocent games common to all child-kind.

Around each village there will be a grove of bananas or plantains, a perpetual source of food supply to their cultivators. Among other items of vegetable food are pumpkins, sweet potatoes, ground-nuts, and the all-important manioc, or cassada. Palm wine is largely drunk, and is generally obtained from *Elaeis guineensis*. Pine-apples, where they grow wild, are eaten, but the natives seem to have no idea of cultivating this delicious fruit. Their diet is almost entirely vegetable. They rarely eat their fowls, and think eggs and goat's milk unfit for food.

The natives of the Lower Congo are very superstitious, and for every person that dies somebody is made *ndokki* (or "devil possessed") and has to take the *casca* poison, a decoction of the bark of a large tree, *Erythrophloeum guineensis*. This is usually administered in such a way as to be merely a strong emetic, under the idea that the victim may "bring up" the devil and cast him out with his bile. They are also remarkable for initiation ceremonies, of a kind often met with in Africa, but never assuming quite the same character. "*Inkimba*" is the name given to the males who participate in these rites, which consist of the performance of circumcision; and in all probability the initiation into a kind of phallic worship, taught solely to men. The *Inkimba*, who may be of any age, boys of fourteen or men of forty, also form a sort of freemasonry, which possesses certain pass-words or signs. For one native year (six months) the ceremonies last, and there are three or more stages of initiation, said to be marked by changes in the curious grass aprons which the novitiates wear. These are either hung from the waist or supplementary fringes bring up the covering to the shoulders. The shape of this kind of grass petticoat resembles the old crinoline, and sticks out for some distance round the limbs, rendering the lower portion of the body quite invisible. The *Inkimba* chalk themselves all over a ghastly white with some argillaceous earth, and do not wash once during their six months' probation, though they often renew the white colouring. They are taught a different language by the *nganga*, or medicine-man, which language appears to be quite different from the ordinary tongue, and is never taught to females. During the whole period of their initiation they are sustained at the common expense of the village or community. When the *Inkimba* are on the road they announce their coming by a sort of drumming noise; then all who have not been initiated into their mysteries must clear out of the road. They renew their hideous white colour every few weeks, and it is a great ceremony with them.

No one has yet been able to examine into their sacred tongue. I have heard them conversing in it, and though quite unlike the ordinary dialect of the country it seems to have the regular prefixes. Might it not be some original and more archaic form of Bantu language, conserved for religious purposes, like the Sanscrit, the old Slavonic, and the Latin?

The *Inkimba* also receive a new name when they pass through the mysteries, and it is a great offence to call a man by the name of his childhood only, though one may join it to his new name for purposes of identification. Finally, I might mention that these *Inkimba* are found among the tribes as far up the Congo as Isangila, not quite 200 miles from the sea; also along the Ka-binda and Loango coast to the north, and down into Angola on the south. The same idea, though not taking quite the same form, is present not only among the Bantu peoples and the negroes, but also among the Papuans and other races of Melanesia, to judge by the description of Mr. Wilfrid Powell and other travellers in those regions.

Farther up the river, especially about Manyanga, divers new customs and religious forms make their appearance. Thus, amongst the Ba-sundi and Ba-bwende, many youths are mutilated in order to more fittingly offer themselves to the phallic worship, which increasingly prevails as we advance from the coast to the interior. At certain villages between Manyanga and Isangila there are curious eunuch dances to celebrate the new moon, in which a white cock is thrown up into the air alive, with clipped wings, and as it falls towards the ground it is caught and plucked by the eunuchs. I was told that originally this used to be a human sacrifice, and that a young boy or girl was thrown up into the air and torn to pieces by the eunuchs as he or she fell, but that of late years slaves had got scarce or manners milder, and a white cock was now substituted. At a village near the great falls of Ntombo Mataka, a little above Manyanga, there is a kind of rustic temple containing some very extraordinary carved wooden figures, four in number, life size, and exhibiting a really surprising amount of imitative skill in their sculpture, and coloured. This strange temple, which is not the only one in the neighbourhood, was first discovered by Lieutenant Nilis, the Commander of Manyanga Station, who drew my attention to it.

Probably nowhere is the Phallus so openly and universally worshipped as about Stanley Pool. In the forests there are strange temples of thatch and wood containing the phallic symbol. This worship is, as far as I know, conducted without any really obscene ceremonies, and is a subject of simple reverence in the natives' eyes.

A Congo market is an interesting sight to see. It is generally



held every four or every eight days, either "weekly" or "fortnightly," for the native week is of four days only. The natives will often come a hundred miles to attend one of these big markets, and there are generally several *thousands* present buying and selling. The din of voices may be heard afar off, and when you enter the great open square, where, under the shade of great trees, perhaps a thousand people are disposed in little chattering groups round their heaps of wares, it is worse than the parrot-house at the Zoological Gardens. The women are the keenest traders. They haggle and scream and expostulate and chuckle aside over their bargains, whilst the hulking men lounge about in good-humoured listlessness, or squat in rows stolidly smoking. Although the strife of tongues is great, few real quarrels occur. There is in most cases a chief of the market, perhaps an old Fetich-man, who regulates all disputes, and who so heavily fines both litigants that all are chary of provoking his arbitration.

The physique and intellectual capacities of the Congo peoples improve in proportion as we advance into the interior. The Ba-kongo are superior to the tribes of the littoral, and the Ba-téké of Stanley Pool far surpass the Ba-kongo in physical development and indigenous civilisation, while they in their turn are inferior in both to the Ba-yansi beyond. Whether the Ba-ngālā and other remote tribes along the Upper Congo are still finer in physique, and still more civilised, remains to be shown, and probably Mr. Stanley will soon be able to tell us.

The Ba-téké distinguish themselves by five striated marks or scars drawn across each cheek. They are, like the Ba-yansi, a hairy race naturally, but all the body-hair is pulled out carefully and absolute nakedness cultivated. They also pull out with pincers every hair in the eyebrows and every eyelash. The beard and moustache are frequently allowed to grow, but in certain tribes the privilege of wearing them is confined to the chief. The Ba-yansi are a splendid race as regards the development and grace of their forms, and two points about them contrast very favourably with most of the coast races, namely, their lighter colour—generally a warm chocolate—and their freedom from that offensive smell which is supposed, wrongly, to characterise most Africans. Many other details show their comparatively high status: their small hands and feet, their well-shaped legs with full calves, and their abundant heads of hair. Though the hair is still curly and crisp, it often becomes quite long, and is twisted and tortured into all sorts of fantastic "coiffures." The men wear it in horns, either on the top of the head or in pig-tails, or depending on each side of their cheeks, also in a sort of chignon. The women sometimes just frizz it up round their heads, or comb it out smoothly and strain it over pads, or



they will plait it into an infinitude of little rats' tails, which from their stiffness stand up all round the head in a bristling manner.

A red dye, which is got from the bark of a tree called scientifically *Baphia nitida*, is used to a great extent for colouring their nails, and often their bodies and clothes, with a warm tinge of maroon. They further decorate themselves with white, yellow, and black patterns, made respectively with calcareous earth, yellow-ochre, and burnt wood. They also disfigure themselves, like many Congo tribes, with eccentric patterns on the skin of raised wheals or lumps, made by means of slight incisions in the flesh, into which some irritant is rubbed.

With the Ba-yansi, Ba-téké, and Wa-buma, circumcision is in vogue, but it is performed without any special ceremonies, and usually at the age of twelve days.

The Ba-yansi and Ba-téké have few signs of any religion. They believe more or less in witchcraft, although I never detected any signs of the poison-water ideal, and they have a firm belief in a shadowy life after the grave, where everything is a pale copy of this present existence. At the death of a great chief four or five slaves are killed, that their souls may accompany him; and into the graves of all people of consequence—of all, in short, except slaves, who when dead are thrown to the crocodiles—are put bales of cloth, plates, beads, knives, and other articles requisite for beginning life afresh after this mortal coil is cast off. By a touching extension of symbolism, the plates are broken, the beads are crushed, and the knives are bent to *kill* them, so that they too may “die” and go to the spirit-land.

The Ba-yansi believe in a shadowy god whom they call *Ikuru*, which means “the sky.” Among many Bantu tribes, the names for god and sun are, if not identical, derived from the same source.

The Ba-yansi have a decided indigenous civilisation of their own. Their houses are large and fairly high, and divided into three or more rooms, the floor often being covered with clean matting, and the door, made of laths and matting, can be swung backwards and forwards on a rude hinge. Their pottery, their weaving, their wonderful power of artistic decoration, their metal work in iron and copper, their attempts at husbandry, and their contrivances for fishing and bird-trapping all show a great advance on the tribes of the lower river.

A few words as to their domestic animals may be of interest. The ox is unknown, and his old classical Bantu name *ngombu* or *ngombe* is applied in the Ba-yansi tongue to the buffalo. The domestic pig is largely kept by the Congo peoples. I do not agree with the opinion of those who surmise that the pig was

originally introduced into West Africa and the Congo regions by the Portuguese. The pig, in a domestic state, extends among the Bantu races right across Africa, and everywhere possesses a similar name. The pig in Ki-yansi is called *ngūlū*, and in the Ki-swahili of Zanzibar is known as *ngurūwé* or *ngūlūwe*. It is a black, bristly, high-shouldered beast, very like the Irish greyhound pig. Like most African domestic animals it probably had an Asiatic origin. The sheep is rarely met with beyond Stanley Pool, still it is known and named. It belongs to the Central African type—a hairy sheep with small horns, and a magnificent mane in the ram, which extends from the chin to the stomach, and greatly resembles the same appendage in the aoudad, or wild sheep of Northern Africa. I do not believe, however, that this domestic sheep of Central Africa had its origin in this *mouflon à manchettes* of Algeria. On the contrary, the ewe, which has no mane, and the young maneless rams exactly resemble certain breeds of Persian sheep, like which they are pied black and white in colour. The goat of the Congo is a little, compactly-built animal, short on the legs and very fat. The females make excellent milch goats, and their milk is a most delicious and wholesome addition to one's diet. The general type of dog on the Upper Congo (on the lower river it is much mixed with European races introduced by the Portuguese) is simply our old friend the pariah dog of India and the East over again, with a look of the dingo and the wild dog of Sumatra superadded. It has a foxy head, prick ears, a smooth fawn-coloured coat, and a tail slightly inclined to be bushy, and is to my thinking a very pretty creature. They have one admirable point in their character in that they never bark, giving vent only when very much moved to a long wail or howl. They are considered very dainty eating by the natives, and are, indeed, such a luxury that by an unwritten law only the superior sex, the men, are allowed to partake of roasted dog. The cats on the Congo are lean, long-legged, and ugly, and offer every diversity of colour and marking. Tabbies, however, are the most commonly seen. These cats are splendid mousers, or rather ratters, and help to rid the native villages of the small black rats which infest them.

Pigeons are unknown in a domestic state. The fowl is small and mongrel-like. It is, however, very productive. Its name everywhere on the Congo is *susu*, a word akin in origin to the *kuku* and *chuchu* of the East Coast.

Finally, there exists here and there the Muscovy duck, a bird introduced into Western Africa from Brazil by the Portuguese during the seventeenth century. It is slowly spreading up the Congo, where it may eventually meet the specimens introduced into Eastern Africa by the same people. The natives of the

Congo also owe to the Portuguese the manioc root, which they largely cultivate for food, the sweet potato, Indian corn, pine-apples, ground-nuts, the sugar-cane, oranges, and limes, all of which, with the exception of the sugar-cane, have come from America, and all of which owe their introduction into the dark and ill-provided continent to a little people that has to put up with a great deal of ingratitude and calumny—the Portuguese.

I cannot now enter into the intricate and fascinating subject of the Congo languages. Many curious points are here to be studied. For fuller information I must refer to my book on the Congo, which is now in the press.<sup>1</sup> At present I will only mention a few of the leading facts concerning the Congo tongues. Between Stanley Pool and the coast there is one great leading tongue spoken, though this has different dialects. This is the Congo language, one known and studied by Europeans, probably before any other Bantu tongue. It bears many signs of Portuguese influence, many words of that language being incorporated to express new concepts introduced by the white man. I might also mention that a few words of Portuguese have even penetrated into the dialects of the Ba-yansi; so great was the influence exercised by Portugal, originally, over the Lower Congo. It is curious to remark that the Ba-yansi call the pine-apple “binazi,” a corruption of the Portuguese name *ananas*.

Arriving at Stanley Pool, a great change becomes noticeable in the language. Ki-téké, the tongue of the Ba-téké, now replaces Congo, and bears scarcely more resemblance to it than that borne to all other kindred Bantu languages of the western group. Ki-téké is spoken on the Congo to within a short distance from Bólóbó. Ki-yansi is the prevailing language on the river from the mouth of the Wabuma to the Equator. Ki-buma is the tongue spoken by the Wabuma, who inhabit the lower course of the Wabuma—Quango River.

The language of these three tribes, the Ba-yansi, Ba-téké, and Wabuma, are Bantu of the purest type. That of the Wabuma, however, has undergone a slight degradation in its prefixes, and has acquired a strange guttural sound, resembling the Arabic *ghain*. The affinities of these tongues lie in many different directions, some with the West Coast, some with the north-west, and many words appear identical with those of Eastern Africa. I have been much interested in looking through the Rev. C. Wilson's sketch of the Luganda tongue, spoken on Lake Victoria Nyanza, to find how closely allied it is in many ways to the Congo tongues. In some words it seems half-way between the

<sup>1</sup> This work, “The River Congo, from its Mouth to Bólóbó,” has since been published.

languages of the Eastern and Western Bantu groups. One curious fact is worth mentioning in conclusion—one out of the myriad proofs of the homogeneity of the Bantu languages. The name for the grey parrot in the Victoria Nyanza, its furthest eastern limit of distribution, is, in the Lūganda tongue, *Nkusso*. In the Ki-yansi, Ki-téké, and Ki-buma, in the Congo, and finally in the Nbanda tongue of Angola, it is also *Nkussu*. Angola is the southern extremity of the grey parrot's range, and it is called by precisely the same name as thousands of miles away on the Victoria Nyanza.

*Description of Plates XXVIII and XXIX.*

PLATE XXVIII.

- Fig. 1. Native chief of the village of Nguvi Mpanda, near the Yellala Falls on the Congo.  
 „ 2. A sub-chief of Manyanga, a hill-station overlooking the Congo.

PLATE XXIX.

- „ 3. A Queen of Kimpopo, a station near the north-western end of Stanley Pool on the Congo.  
 „ 4. A typical native of the Lower Congo.

The foregoing figures, from sketches made by the author, are reproduced from his work, "The River Congo, from its Mouth to Bólóbó," by the courtesy of the publishers, Messrs. Sampson Low, Marston, Searle, and Rivington.

DISCUSSION.

Mr. FRANCIS GALTON remarked that Mr. Johnston's comparative knowledge of the tribes of South-West Africa must be considered unique, as no other European traveller had visited an equally extended portion of those regions. In addition to his power of keen observation, his artistic gifts and the skill with which he had drawn anthropological portraits had made his work of high value. There was probably no part of Africa more interesting to the anthropologist than that of which they had just heard. It was inhabited by very different races—the Negro, the Bantu, and the Bushman, and there was no paramount chief to fuse them into a nation, and blend their peculiarities. Their tendency to segregate into small communities and to form sub-races was much strengthened by the extraordinary variety of the physical features of the country, which ranged between the widest extremes—absolute sterility on the one side, and dense equatorial vegetation on the other. The present diversity of tribes about the Congo could hardly be expected to continue. The influence of the white man—his imports of rum, guns, and disease—would be sure to affect the different tribes



FIG. 1.



FIG. 2.

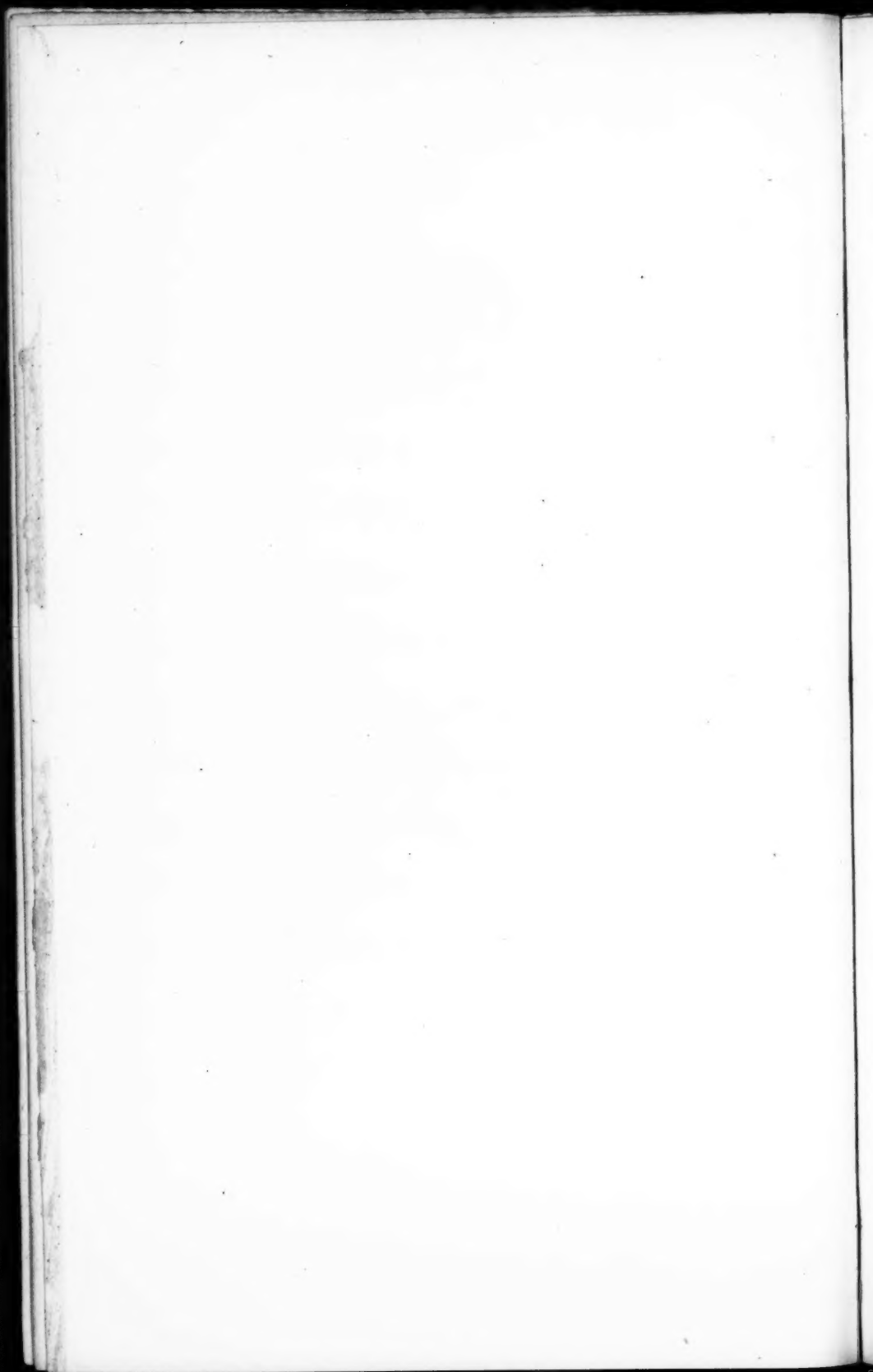




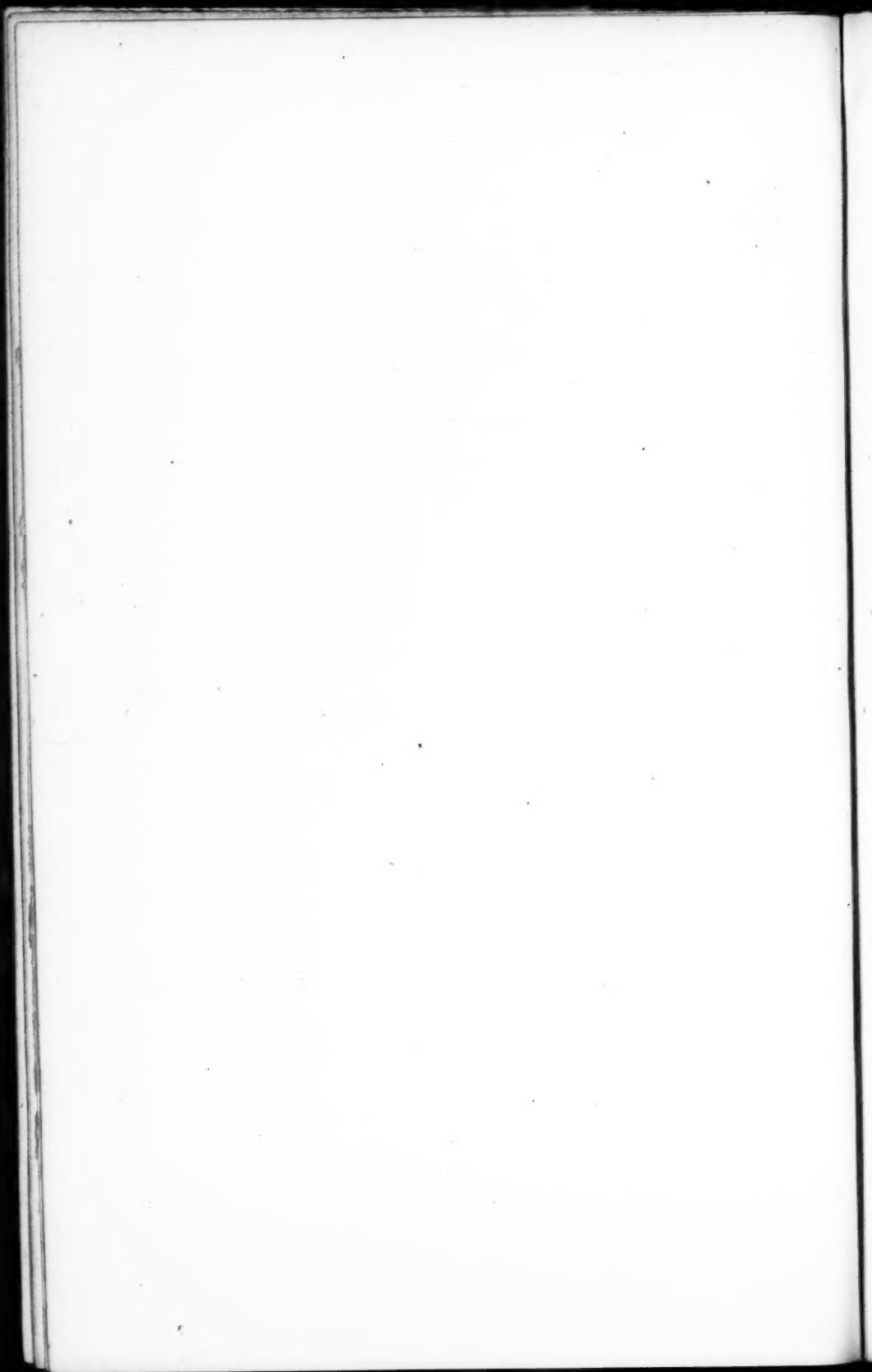


FIG. 3.



FIG. 4.

NATIVES OF THE CONGO COUNTRY.



in various ways; some would be destroyed, others fused together, and many existing characteristics of long standing would be obliterated. It was therefore important that the present state of the Congo Negroes should be put upon record, and it was fortunate that they had been so well delineated by Mr. Johnston.

Dr. E. B. TYLOR called attention to the striking similarity between Mr. Johnston's account of the effect produced on the proportionate strength of females by their being the hard-workers, and the account given by Mr. im Thurn of the same effect due to the same cause among the Indians of Guiana. He hoped that Mr. Johnston would publish in the most careful detail what he had said as to the motive assigned to the poison-water emetic, as bringing out the devil, this being an important contribution toward the explanation of the poison-ordeal. Mr. Johnston had no doubt distinguished with great care genuine explanations of customs given by the natives from inferences of his own, and answers to leading questions. This applied especially to the reason given for breaking the plates, &c., when sacrificed in the temple, or at the graves of the dead. If the natives said in so many words that objects then broken die and go to the spirit-world, this was a valuable confirmation of a doctrine of barbaric animism held in other regions. Mr. Tylor trusted that Mr. Johnston would be able to put on record specimens of the sacred language, with evidence of its representing an archaic Bantu dialect.

The PRESIDENT, Mr. PARK HARRISON, Mr. WALL, and Mr. H. O. FORBES also took part in the discussion, and the author briefly replied.

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## ANNUAL GENERAL MEETING.

JANUARY 22ND, 1884.

Professor W. H. FLOWER, LL.D., F.R.S., *President, in the Chair.*

The notice convening the meeting was read by the DIRECTOR.

The Minutes of the last Anniversary Meeting were read and confirmed.

The PRESIDENT then declared the ballot open, and appointed Mr. F. T. HALL and Mr. R. B. HOLT scrutineers.

The DIRECTOR then read the Treasurer's Report for the year 1883, as follows:—

### TREASURER'S REPORT.

The subscriptions have come in very well during the year 1883, and were in excess of any other year during the past five years, as may be seen from the following figures:—

				£	s.	d.
1879	..	..	..	473	11	0
1880	..	..	..	458	17	0
1881	..	..	..	421	1	0
1882	..	..	..	449	8	0
1883	..	..	..	484	1	0

Since 1881 our income has steadily increased. In addition to current subscriptions, we have received £51 9s. for arrears due for 1882, and £10 10s. paid in advance for 1884, making in all a total of £546.

The illustration fund is credited with 15s., being the sum contributed by Mr. Spurrell as the expense of the illustration of his paper; and Mr. Flinders Petrie contributed a lithographic plate at a cost of £5. The sale of publications has produced a greater sum than in any of the six preceding years, with the exception of 1880, when a very large number was sold, owing to the reduction in price to members.

The sum received by this source has been, during 1883, £102 16s. 9d., as against £91 17s. 8d. in 1882, and £87 8s. 10d. in 1881. Our dividend arising from the investment in the Metropolitan 3½ per cent. stock of £1,099 12s. 10d. is £37 11s. 4d. The sum total of receipts is £791 17s. 6d. on the debit side. The first payment is for rent, to the Royal Society of Literature, £130.

The cost of printing Nos. 40, 41, 42, and 43, of the *Journal* is £254 5s. 6d., being £8 8s. 2d. more than the cost in 1882, owing to the fact that one *Journal*, No. 42, cost almost as much as two ordinary numbers—no less than £25 9s. being charged for corrections in one paper.

On the other hand, the cost of illustrations has been very much reduced; the total expenditure on the *Journal* during the past year has been £94 2s. 8d. less than it was in 1882. Miscellaneous printing is £39 6s. 4d., which is likewise less by £22 18s. 2d. than the cost in 1882. The total expended upon printing has been £293 11s. 10d.

Lithography amounts to £11 0s. 3d., as compared with £100 19s. 10d. in 1882, thus showing an enormous saving.

Salaries and collector's commission amount to £168 2s. 4d., which is a trifle less than in 1882.

Postages amount to £31 15s. 5d., which is £7 11s. less than in the previous year.

Advertising is £4 9s. 6d., which is £2 16s. 6d. less.

In the Library we purchased books and photographs of considerable interest at the Barnard Davis sale for £13 18s. 6d.

Expenses incurred for repairing and mounting maps during 1883 have been £3 7s. 11d.; office expenses amount to £34 3s., which sum includes a payment of £18 9s. 6d. to the carpenter for erecting bookshelves in 1882, the account for which came in too late to be included in last year's payments; had it not been for this unavoidable expenditure, we should only have spent 11s. 9d. more than in 1882.

House expenses amount to £44 3s., being £1 3s. less than in 1882.

The balance, notwithstanding the care that has been taken in diminishing the expenditure, amounts to only £57 5s. 9d. to carry forward to 1884. Our liabilities are less than those reported last year, being only £160 19s. 2d., against £204 18s. 11d., a difference of £43 18s. 9d. This makes the balance in hand practically the same as last year.

The value of our stock in the library, &c., has increased, and the value of the investment in the Metropolitan 3½ per cent. has slightly depreciated, but that is of small importance. The

## ANTHROPOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND.

Receipts and Payments for the Year ending 31st December, 1883.

RECEIPTS.		PAYMENTS.	
£	s. d.	£	s. d.
BALANCES, January 1st, 1883:		RENT, one year to September, 1883.....	
At Bankers'	102 13 6		130 0 0
In Office.....	2 0 11½	PRINTING:	
	104 14 5½	Journal, Nos. 40, 41, 42, 43 .....	254 5 6
		Miscellaneous .....	39 6 4
SUBSCRIPTIONS:			293 11 10
Paid to Messrs. Roberts & Co. ....	82 19 0	LITHOGRAPHY, &c. ....	11 0 8
" Collector .....	401 2 0	SALARIES AND COLLECTOR'S COMMISSION .....	168 2 4
" due 1882 .....	51 9 0	POSTAGES:	
" in advance .....	10 10 0	Journal .....	15 14 10
	546 0 0	Letters and Post Cards .....	14 5 2½
		Book Parcels and Circulars .....	1 15 4½
			31 15 5
ILLUSTRATION FUND .....		ADVERTISING .....	4 9 6
	0 15 0	PURCHASE OF BOOKS AND PHOTOGRAPHS FROM	
		THE BARNARD DAVIS COLLECTION .....	13 18 6
SALE OF PUBLICATIONS:		REPAIRING AND MOUNTING MAPS .....	3 7 11
Messrs. Trübner & Co. ....	91 11 1	OFFICE:	
Messrs. Longmans & Co. ....	1 6 2	Stationery .....	7 7 9½
Office:		Receipt Stamps, &c. ....	2 2 8
Journals.....	7 4 6	Insurance .....	1 0 0
Other Publications .....	2 15 0	Carpenter .....	18 9 6
	102 16 9	Carriage of Parcels .....	2 5 9½
		Miscellaneous.....	2 17 8
			34 3 0



<b>DIVIDENDS:</b>		
One year on £1,099 12s. 10d., 3½ per. cent stock .....	37 11 4	
<b>HOUSE:</b>		
Mrs. Ayres, gratuity for 1882 .....	15 0 0	
coals and lights.....	5 14 0	
" assistance, &c.....	2 9 0	
" refreshments at Evening Meetings.....	21 0 0	
	<u>44 3 0</u>	
<b>BALANCES:</b>		
At Bankers' .....	55 3 3	
In Office.....	2 2 6½	
	<u>57 5 9½</u>	
	<u>£791 17 6½</u>	

We have examined the above statement of account, and have compared the vouchers with the payments, and find the Balances to be as brought forward, £57 5s. 9½d.

(Signed) RICHARD WORSLEY, } Auditors.  
J. E. KILLICK, }

18th January, 1884.

### APPROXIMATE STATEMENT OF LIABILITIES AND ASSETS ON JANUARY 1ST, 1884.

<b>LIABILITIES.</b>			
Sundry Creditors, namely:—			
Printers' account.....	£	s.	d.
House expenses .....	105	0	0
Rent .....	23	9	2
Balance .....	32	10	0
	<u>3,693</u>	<u>15</u>	<u>1½</u>
	<u>£3,854 14 3½</u>		
<b>ASSETS.</b>			
Balances .....	£	s.	d.
Subscriptions in arrear .....	57	5	9½
£1,099 12s. 10d., Metropolitan Consolidated Stock at 105 .....	142	16	0
Estimated value of Library stock of publications, furniture, &c.....	1,154	12	6
	<u>2,500</u>	<u>0</u>	<u>0</u>
	<u>£3,854 14 3½</u>		

approximate balance in favour of the Institute, were we to realise now, is £3,693 15s. 1½d.

No life compositions were received during the past year, consequently no investment was made. A considerable number of members who were in arrear with their subscriptions, and from whom we found it impossible to obtain payment, have been struck off the list of members. At the last anniversary I hoped that several would pay, but only a few answered to the appeal; the amount now in arrear, of which we may fairly expect to receive two-thirds, is £142 16s.

Our annual income has increased £35 8s. 10d., and our expenditure has diminished to the extent of over £100, as compared with 1882. It is to be hoped that we shall have a considerable increase to our roll of members, in order that we may do more towards the furtherance of the science in which we are all so much interested.

F. G. HILTON PRICE,  
*Treasurer.*

On the motion of Colonel GODWIN-AUSTEN, seconded by Mr. A. L. LEWIS, the Treasurer's Report was adopted.

Mr. F. W. RUDLER, the Director, then read the following Report:—

REPORT OF THE COUNCIL OF THE ANTHROPOLOGICAL INSTITUTE  
OF GREAT BRITAIN AND IRELAND FOR 1883.

During the past year thirteen ordinary meetings have been held, in addition to the Anniversary Meeting and a special extra meeting held at the Piccadilly Hall, by invitation of Mr. Ribeiro, for the purpose of inspecting the Botocudo Indians, and his collection of South American weapons, and other objects of ethnological interest. In the course of the year, the following twenty-five papers have been communicated to the Institute:—

1. "The Probable Region of Man's Evolution." By W. S. Duncan, Esq.
2. "On the Aboriginal and other Tribes of the Yunnan and the Shan Country." By A. R. Colquhoun, Esq.
3. "The Homological Nature of the Human Skeleton." By Alfred Tylor, Esq., F.G.S., F.Z.S.
4. "Report on the Ethnology of Timor-laut." By H. O. Forbes, Esq. Communicated by the Committee of the British Association, through John Evans, Esq., F.R.S.
5. "On the Classification of Languages." By Dr. Gustav Oppert.

6. "On the Osteology of the Ancient Inhabitants of the Orkney Islands." By J. G. Garson, Esq., M.D.
7. "The Mechanical Methods of the Egyptians." By W. M. Flinders Petrie, Esq.
8. "On some Palæolithic Knapping Tools and Modes of using them." By F. C. J. Spurrell, Esq., F.G.S.
9. "On some Customs of the Aborigines of the River Darling, New South Wales." By Frederick Bonney, Esq.
10. "On the Discovery of some Worked Flints, Cores, and Flakes from Blackheath, near Chilworth, and Bramley, Surrey." By Lieut.-Colonel H. H. Godwin-Austen, F.R.S.
11. "Notes on Stone Circles in Brittany." By Admiral F. S. Tremlett, F.G.S.
12. "The Nature and Origin of Group Marriage." By C. Staniland Wake, Esq.
13. "Notes on Stone Implements from South Africa." By Major H. W. Feilden, F.G.S.
14. "Notes on Relics of the Sign and Gesture Language among the Malagasy." By the Rev. James Sibree.
15. "On Old Scandinavian Civilisation among the Modern Esquimaux." By Edward B. Tylor, Esq., D.C.L., F.R.S.
16. "On some Australian Beliefs." By A. W. Howitt, Esq.
17. "On the Botocudo Indians." By A. H. Keane, Esq.
18. "Notes upon the Aboriginal Races of the North-Western Provinces of South America." By R. B. White, Esq.
19. "On the Relative Length of the First Three Toes of the Human Foot." By J. Park Harrison, Esq., M.A.
20. "On Palæolithic Implements from Leyton and Walthamstow, London." By Worthington G. Smith, Esq., F.L.S.
21. "On some Australian Tribes." By Edward Palmer, Esq.
22. "On the Cranial Characters of the Inhabitants of Timor-laut." By J. G. Garson, Esq., M.D.
23. "On some of the Tribes of Timor." By H. O. Forbes, Esq.
24. "Some Australian Ceremonies of Initiation." By A. W. Howitt, Esq. F.G.S.
25. "On the use of the terms Celt and German." By Dr. R. G. Latham.

Four numbers of the *Journal* have been issued to members during the year, namely, Nos. 42, 43, 44, and 45. These contain 564 pages of letterpress, nine plates, several woodcuts, and a considerable number of tables.

The collection of crania, consisting of 292 specimens and nearly 100 casts, has been catalogued by Mr. G. W. Bloxam. During the year, 18 new members have been elected. The list of members has been carefully revised, and a large number of those whose addresses were not known, or whose subscriptions were several years in arrear, have now been removed from the books; this removal has made the total number of members appear smaller than usual, but the income of the Society has not been affected thereby.

*The former and present state of the Institute, with regard to the number of Members, are shown in the following Table:—*

	Honorary.	Compounders.	Annual Subscribers.	Total.
January 1st, 1883 ..	49	92	325	466
Since elected .. ..	..	..	+18	+18
Since deceased ..	-1	-2	-4	-7
Since retired .. ..	..	..	-7	-7
Removed from list ..	-3	..	-62	-65
January 1st, 1884 ..	45	90	270	405

It will be seen from this Table that the Institute has really gained during the year seven annual subscribers. The Council regrets to report that the Institute has lost, through death, one Honorary Member, Dr. Nilsson, of Lund; and the following Ordinary Members: Mr. Jacob Boys, Colonel the Hon. T. J. Cholmondeley, Lord Talbot de Malahide, Mr. C. Robert des Ruffières, Mr. W. Spottiswoode, and Dr. A. P. Stewart.

The following is a list of the names of donors to the Library during the past year:—

Professor Agassiz; Professor Paul Albrecht; Dr. Nathan Allen; Edwin A. Barber, Esq.; Baron J. de Baye; J. Wood Beilby, Esq.; Dr. George Bennett; G. Bertin, Esq.; C. H. E. Carmichael, Esq.; Lucien Carr, Esq.; Dr. Victor Chambellan; Robert N. Cust, Esq.; Edward M. Curr, Esq.; Dr. Fligier; Ivan Golovine, Esq.; Andreas Gottschling, Esq.; George Gould, Esq.; Mrs. Guest; Horatio Hale, Esq.; F. T. Hall, Esq.; H. F. Hall, Esq.; M. E.-T. Hamy; Professor Jacob Heiberg; Dr. W. J. Hoffman; T. V. Holmes, Esq.; Dr. Emil Holub; G. H. Kinahan, Esq.; Dr. J. Koperniski; A. L. Lewis, Esq.; D. Macdonald, Esq.; Raphael Meldola, Esq.; Dr. A. B. Meyer; Francisco P. Moreno, Esq.; Rev. F. O. Morris; Dr. Giustiniano Nicolucci; Professor A. F. Pott; F. W. Putnam, Esq.; Professor A. de Quatrefages; Dr. E. Reyer; Lieut.-Gen. Rivers; Professor Schaaffhausen; Dr. E. H. M. Sell; Captain R. C. Temple; E. F. im Thurn, Esq.; Professor R. Virchow; C. Staniland Wake, Esq.; A. Winter, Esq.; W. Whitaker, Esq.; The Colonial Office; The Colonial Secretary; The Government of Madras; The Secretary of the Interior, U.S.A.; Sec. de Estado y del Despacho de Fomento, Republica de Guatemala; Messrs. A. Asher & Co.; Academia Cæsariæ Leopoldino-Carolinæ Germanicæ Naturæ Curiosorum; Academia Nacional de Ciencias en Cordoba; Académie Impériale des Sciences de St. Pétersbourg; Académie Royale des Sciences de Belgique; Akademia

Umiejetnosci w Krakowie; American Association for the Advancement of Science; American Philosophical Society for Promoting Useful Knowledge; Anthropological Society of Washington; Anthropologische Gesellschaft, Wien; Asiatic Society of Bengal; Bataviaasch Genootschap van Kunsten en Wetenschappen; Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte; British Association for the Advancement of Science; Bureau of Ethnology, Washington; Canadian Institute, Toronto; Davenport Academy of Natural Sciences; Deutsche Gesellschaft für Anthropologie, Ethnologie und Urgeschichte; Devonshire Association for the Advancement of Science, Literature, and Art; East India Association; Essex Field Club; Geographical Society of San Francisco; Geographischen Gesellschaft zu Greifswald; Geological Society of Glasgow; Geologists' Association; K. K. Geographische Gesellschaft, Wien; Kaiserliche Akademie der Wissenschaften; Kongelige Danske Videnskabsbernes Selskab; Kongliga Vitterhets Historie och Antiquitets Akademien; Koninklijke Akademie van Wetenschappen; Leeds Philosophical and Literary Society; Manx Society; Mitchell Library; Museu Nacional do Rio de Janeiro; National Association for the Promotion of Social Science; New Zealand Institute; Oberhessische Gesellschaft für Natur und Heilkunde; Peabody Museum; Philosophical Society of Glasgow; Physikalisch-ökonomische Gesellschaft zu Königsberg; Public Free Libraries, Manchester; R. Accademia dei Lincei; Royal Asiatic Society; Royal Colonial Institute; Royal Dublin Society; Royal Geographical Society; Royal Geological Society of Ireland; Royal Historical and Archaeological Association of Ireland; Royal Institution of Cornwall; Royal Society; Royal Society of South Australia; Royal Society of Victoria; Royal United Service Institution; Smithsonian Institution; Sociedade de Geographia de Lisboa; Societa Africana d'Italia; Societa di Scienze Naturali ed Economiche di Palermo; Societa Geografica Italiana; Societa Italiana di Antropologia, Etnologia, e Psicologia Comparata; Societa Italiana di Scienze Naturali; Société d'Anthropologie de Lyons; Société de Anthropologie de Paris; Société de Borda, Dax; Société des Sciences Naturelles de Neuchatel; Société Impériale des Amis d'Histoire Naturelle de Moscou; Société Impériale des Naturalistes de Moscou; Society of Antiquaries; Society of Antiquaries of Scotland; Society of Arts; Society of Biblical Archaeology; State Board of Health, &c., Boston, Mass.; University of Tokio; Verein für Erdkunde, Leipzig; The Editor of the American Antiquarian; The Editor of the Australasian Medical Gazette; The Editor of *Bullettino di Paleontologia Italiana*; The Editor of *Correspondenz-Blatt*; The Editor of the *Journal of Mental Science*; The Editor of *Materiaux pour l'Histoire de l'Homme*; The Editor of *Nature*; The Editor of *Panjab Notes and Queries*; The Editor of *Revue d'Anthropologie*; The Editor of *Revue d'Ethnographie*; The Editor of *Revue Politique et Littéraire*; The Editor of *Revue Scientifique*; The Editor of *Science*; The Editor of the *Scientific Roll*; and The Editor of *Timehri*.

It was moved by Colonel WALTER CAMPBELL, seconded by Captain JOHNSON, and carried unanimously, that the Report of the Council be adopted.

The PRESIDENT then delivered the following address:—

PRESIDENT'S ADDRESS.

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*On the AIMS and PROSPECTS of the STUDY of ANTHROPOLOGY.*

By PROFESSOR W. H. FLOWER, LL.D., F.R.S., *President.*

THOSE who are present at this meeting need scarcely be reminded of the importance of the subject which is our common bond of union, that which is defined in the prospectus of the Institute as "the promotion of the science of mankind by the accumulation of observations bearing on man's past history and present state in all parts of the globe."

But those present are a very small fraction indeed of the persons in this country to whom this great subject is, or should be in some one or other of its various divisions, a matter of deep interest, and as it is possible that the words which it is my privilege and duty as your President to address to you on this occasion may be read by some who are not yet so much conversant with the aims of anthropology and the means for its cultivation which this Institute affords as those who have taken the trouble to come here this evening, I hope that you will pardon me if I bring before you some general considerations, perhaps familiar to all of you, regarding the scope and value of the science the advancement of which we have at heart.

One of the great difficulties with regard to making anthropology a special subject of study, and devoting a special organisation to its promotion, is the multifarious nature of the branches of knowledge comprehended under the title. This very ambition, which endeavours to include such an extensive range of knowledge, ramifying in all directions, illustrating and receiving light from so many other sciences, appears often to overleap itself and give a looseness and indefiniteness to



the aims of the individual or the institution proposing to cultivate it.

The old term ethnology has a far more limited and definite meaning. It is the study of the different peoples or races who compose the varied population of the world, including their physical characters, their intellectual and moral development, their languages, social customs, opinions, and beliefs, their origin, history, migrations, and present geographical distribution, and their relations to each other. These subjects may be treated of under two aspects—first, by a consideration of the general laws by which the modifications in all these characters are determined and regulated: this is called general ethnology; secondly, by the study and description of the races themselves, as distinguished from each other by the special manifestations of these characters in them. To this the term special ethnology, or, more often, ethnography, is applied.

Ethnology thus treats of the resemblances and differences of the modifications of the human species in their relations to each other; but anthropology, as now understood, has a far wider scope. It treats of mankind as a whole. It investigates his origin and his relations to the rest of the universe. It invokes the aid of the sciences of zoology, comparative anatomy, and physiology; and the wider the range of knowledge acquired in other regions of natural structure, and the more abundant the terms of comparison known, the less risk there will be of error in attempting to estimate the distinctions and resemblances between man and his nearest allies, and fixing his place in the zoological scale. Here we are drawn into contact with an immense domain of knowledge, including a study of all the laws which modify the conditions under which organic bodies are manifested, which at first sight seem to have little bearing upon the particular study of man.

Furthermore, it is not only into man's bodily structure and its relations to that of the lower animals that we have to deal; the moral and intellectual side of his nature finds its rudiments in

them also, and the difficult study of comparative psychology, now attracting much attention, is an important factor in any complete system of anthropology.

In endeavouring to investigate the origin of mankind as a whole, geology must lend its assistance to determine the comparative ages of the strata in which the evidences of his existence are found; and researches into his early history soon trench upon totally different branches of knowledge. In tracing the progress of the race from its most primitive condition, the characteristics of its physical structure and relations with the lower animals are soon left behind, and it is upon evidence of a kind peculiar to the human species, and by which man is so pre-eminently distinguished from all other living beings, that our conclusions mainly rest. The study of the works of our earliest known forefathers, "prehistoric archæology," as it is commonly called, although one of the most recently developed branches of knowledge, is now almost a science by itself, and one which is receiving a great amount of attention in all parts of the civilised world. It investigates the origin of all human culture, endeavours to trace to their common beginning the sources of all our arts, customs, and history. The difficulty is what to include and where to stop; as, though the term "prehistoric" may roughly indicate an artificial line between the province of the anthropologist and that which more legitimately belongs to the archæologist, the antiquary, and the historian, it is perfectly evident that the studies of the one pass insensibly into those of the other. Knowledge of the origin and development of particular existing customs throws immense light upon their real nature and importance, and conversely, it is often only from a profound acquaintance with the present or comparatively modern manifestations of culture that we are able to interpret the slight indications afforded us by the scanty remains of primitive civilisation.

Even the more limited subject of ethnology must be approached from many sides, and requires for its cultivation knowledge

derived from sciences so diverse, and requiring such different mental attributes and systems of training, as scarcely ever to be found combined in one individual. This will become perfectly evident when we consider the various factors or elements which constitute the differential characters of the groups or races into which mankind is divided. The most important of these are:—

1. Structural or anatomical characters, derived from diversities of stature, proportions of different parts of the body, complexion, features, colour and character of the hair, form of the skull and other bones, and the hitherto little studied anatomy of the nervous, muscular, vascular, and other systems. The modifications in these structures in the different varieties of man are so slight and subtle, and so variously combined, that their due appreciation, and the discrimination of what in them is essential or important, and what incidental or merely superficial, requires a long and careful training, superadded to a preliminary knowledge of the general anatomy of man and the higher animals. The study of physical or zoological ethnology, though it lies at the basis of that of race, is thus necessarily limited to a comparatively few original investigators.

2. The mental and moral characters by which different races are distinguished are still more difficult to fathom and to describe and define, and although the subject of much vague statement, as there are few people who do not consider themselves competent to give an opinion about them, they have hitherto been rarely approached by any strictly scientific method of inquiry.

3. *Language.*—The same difficulties are met with in the study of language as in that of physical peculiarities, in the discrimination between the fundamental and essential, and the mere accidental and superficial resemblances, and in proportion as these difficulties are successfully overcome will the results of the study become valuable instead of misleading. Though the science of language is an essential part of ethnology, and one which generally absorbs almost the entire energies of any one who cultivates it, its place in discriminating racial affinities is

unquestionably below that of physical characters. Used, however, with due caution, it is a powerful aid to our investigations, and in the difficulties with which the subject is surrounded, one which we can by no means afford to do without.

4. The same may be said of social customs, including habitations, dress, arms, food, as well as ceremonies, beliefs, and laws, in themselves fascinating subjects of study, placed here in the fourth rank, not as possessing any want of interest, but as contributing comparatively little to our knowledge of the natural classification and affinities of the racial divisions of man. When we see identical and most strange customs, such as particular modes of mutilation of the body, showing themselves among races the most diverse in character and remote geographically, we cannot help coming to the conclusion that these customs have either been communicated in some hitherto unexplained manner, or are the outcome of some common element of humanity, in either of which cases they tell nothing of the special relations or affinities of the races which practise them.

This subject of ethnography, or the discrimination and description of race characteristics, is perhaps the most practically important of the various branches of anthropology. Its importance to those who have to rule—and there are few of us now who are not called upon to bear our share of the responsibility of government—can scarcely be over-estimated in an empire like this, the population of which is composed of examples of almost every diversity under which the human body and mind can manifest itself. The physical characteristics of race, so strongly marked in many cases, are probably always associated with equally or more diverse characteristics of temper and intellect. In fact, even when the physical divergences are weakly shown, as in the case of the different races which contribute to make up the home portion of the empire, the mental and moral characteristics are still most strongly marked. As it behoves the wise physician not only to study the particular kind of disease under which his patient is

suffering, and then to administer the approved remedies for such disease, but also to take into careful account the peculiar idiosyncrasy and inherited tendencies of the individual, which so greatly modify both the course of the disease and the action of remedies, so it is absolutely necessary for the statesman who would govern successfully, not to look upon human nature in the abstract and endeavour to apply universal rules, but to consider the special moral, intellectual, and social capabilities, wants, and aspirations of each particular race with which he has to deal. A form of government under which one race would live happily and prosperously would to another be the cause of unendurable misery. The remedies which may be advisable to mitigate the difficulties and disadvantages under which the English artisan classes may suffer in their struggle through life, would be absolutely inapplicable, for instance, to the case of the Egyptian fellaheen. It is not only that their education, training, and circumstances are dissimilar, but that their very mental constitution is totally distinct. And when we have to do with people still more widely removed from ourselves, African Negroes, American Indians, Australian or Pacific Islanders, it seems almost impossible to find any common ground of union or *modus vivendi*; the mere contact of the races generally ends in the extermination of one of them. If such disastrous consequences cannot be altogether averted, we have it still in our power to do much to mitigate their evils.

All these questions, then, should be carefully studied by those who have any share in the government of people belonging to races alien to themselves. A knowledge of their special characters and relations to one another has a more practical object than the mere satisfaction of scientific curiosity; it is a knowledge upon which the happiness and prosperity, or the reverse, of millions of our fellow-creatures may depend.

It is gratifying to find, then, that there are in our own country—for on this occasion I will not speak of what is being done elsewhere—many signs that the prospects of a thorough and

scientific cultivation of anthropology in its several branches are brightening.

I may first mention the publication of the final Report of the Anthropometric Committee of the British Association for the Advancement of Science, of which formerly the late Dr. W. Farr, and recently our Vice-President, Mr. Francis Galton, have been Chairmen, and in which Mr. Charles Roberts, Dr. Beddoe, Sir Rawson Rawson, and some other of our members, have taken so active a part. This Report, and those which have from time to time been issued by the Committee during the progress of the work, contain a large mass of valuable statistical information relating to the physical characters, including stature, weight, chest girth, colour of eyes and hair, strength of arm, &c., of the inhabitants of the British Isles, illustrated by maps and diagrams. Excellent as has been the work of the Committee, there is still much to be done in the same direction, and larger numbers of observations even than those already obtained are in many cases necessary to verify or correct the inferences drawn from them. This is thoroughly acknowledged in the Report, which states in one of the concluding paragraphs that "the Committee believes that it has laid a substantial foundation for a further and more exhaustive study of the physical condition of a people by anthropometric methods, and that its action will prove that it has been useful as an example to other scientific societies and to individuals in stimulating them, as well as directing them in the methods of making statistical inquiries relative to social questions."

It is satisfactory to learn that many portions of the work thus inaugurated will be carried on by bodies specially interested in particular departments, as the Collective Investigation Committee of the British Medical Association, and the Committee of the British Association for collecting photographs and defining the characteristics of the principal races of the United Kingdom, a subject in which Mr. Park Harrison is taking so deep an interest.

It should be mentioned that the original returns upon which



the reports of the Committee are based, including much information which has not yet been analysed and tabulated, on account of the time and labour such a process would involve, as well as the instruments of investigation purchased with funds supplied by the British Association, have been, by the consent of the Council of the Association, placed under the charge of the officers of this Institute.

It is very satisfactory, in the next place, to be able to record that our great centres of intellectual culture are gradually waking up from that state of apathy with which they have hitherto regarded the subject of anthropology.

In Oxford the impulse given by the genius and energy of Rolleston has begun to bear fruit. The University has taken charge of the grand collection of ethnological objects most liberally offered to it by our former President, General Pitt Rivers, and has undertaken not only to provide a suitable building for its reception, but also to maintain it in a manner worthy of the scientific discernment and munificence displayed by the donor in collecting and arranging it. Furthermore, Oxford has shown her wisdom in affiliating to herself the most learned of English anthropologists in the widest sense of the word, one of the few men in this country who has made the subject the principal occupation of his life. I need scarcely say that I refer to another of our former Presidents, Dr. E. B. Tylor. By conferring a Readership in Anthropology upon him Oxford has instituted the first systematic teaching of the subject yet given in any educational establishment in this country, and it is a great credit to the oldest University that it should thus lead the way in one of the most modern of sciences. It is, however, only a beginning; the whole of the great subject is confined to the teaching of one individual with modest stipend and not admitted to the dignity of the Professoriate. In the '*École des Hautes Études*' at Paris anthropology is taught theoretically and practically in six different branches, each under the direction of a Professor who has specially devoted himself to it, aided, in some cases, by several assistants.

In Cambridge also there are many hopeful signs. The recently-appointed Professor of Anatomy, Dr. Macalister, is known to have paid much attention to anatomical anthropology, and has already intimated that he proposes to give instruction in it during the summer term. An Ethnological and Archæological Museum is also in progress of formation, which, if not destined to rival that of Oxford, already contains many objects of great value, and a guarantee of its good preservation and arrangement may be looked for in the recent appointment of Baron Anatole von Hügel as its first Curator.

Perhaps in no place in the world could so varied and complete an anthropological collection be expected as in the National Museum of this country, which should be the great repository of the scientific gleanings of the numerous naval, military, exploring, and mercantile expeditions sent out by the Government or by private enterprise for more than a century past, and penetrating into almost every region of the globe. Our insular position, maritime supremacy, numerous dependencies, and ramifying commerce, have given us unusually favourable opportunities for the formation of such collections—opportunities which, unfortunately, in past times have not been used so fully as might be desired. There is, however, a great change coming over those who have charge of our national collections in regard to this subject. Thanks to the foresight and munificence of the late Mr. Henry Christy, and the well-directed energies of Mr. Franks and his colleagues, the collection illustrating the customs, clothing, arts, and arms of the various existing and extinct races of men, in the British Museum, is rapidly assuming an importance which will be a surprise to those who see it for the first time arranged in the large galleries formerly devoted to mammals and birds. Even the grand proportion of space allotted to this collection in the re-arrangement of the Museum is, I am told, scarcely sufficient for its present needs, to say nothing of the accessions which it will doubtless receive now that its importance and good order are manifest.

A national collection of illustrations of the physical characters of the races of men, fully illustrated by skeletons, by anatomical specimens preserved in spirit, by casts, models, drawings, and photographs such as that which exists in the "Muséum d'Histoire Naturelle" at Paris, is still a desideratum in this country. The British Museum till lately ignored the subject altogether, and in the beginning of the century actually expelled such specimens of the kind as had accidentally found their way within its walls. Recently, however, skulls and skeletons of man have been admitted, and since the removal of the zoological collections to the new building at South Kensington their importance as an integral part of the series has been recognised, and their exhibition in the osteological gallery will doubtless stimulate the growth of what we may trust will be ultimately a collection worthy of the nation—although, unfortunately, from causes too well known, the difficulties of procuring pure examples of many races are gradually increasing, and in some cases have become well-nigh insuperable. The Museum contains at present 407 specimens illustrating human osteology, of which 10 are skeletons more or less complete.

In the meantime the College of Surgeons of England has done much to supply the deficiency. During the last twenty years it has let few opportunities pass of attracting to itself, and therefore saving from the destruction or lapse into the neglected, valueless condition into which small private collections almost invariably ultimately fall, a large number of specimens, now, it is to be hoped, placed permanently within the reach of scientific observation. The growth of this collection may be illustrated by the fact that, whereas at the time of the publication of the Catalogue in 1853 it consisted of 18 skeletons and 242 crania, it now contains 89 more or less complete skeletons and 1380 crania, nearly all of which have been added during the last twenty years. This is, moreover, irrespective of the great collection of Dr. Barnard Davis, purchased in 1880 by the College, which was thus the means of preserving intact, for the future

advantage and instruction of British anthropologists, an invaluable series of specimens otherwise probably destined to have been dispersed or lost to the country for ever. This collection consists of 24 skeletons and 1,539 crania, making, with the remainder of the College collection, a total of 3,032 specimens illustrating the osteological modifications of the human species. These are all in excellent order, clean, accessible, and catalogued in a manner convenient for reference, although somewhat too crowded in their present locality to be readily available for observation.

Large as is this collection, and rich in rare and interesting types, it is far from exhaustive; many great groups are almost or entirely unrepresented even by crania, and the series of skeletons is (with the exception of one race only, the Andamanese) quite insufficient to give any correct idea of the average proportions of the different parts of the framework. In fact, such a collection as would be required for this purpose must be quite beyond the resources of, as well as out of place in, any but a national museum.

The collections illustrating anatomical anthropology in the University museums of Oxford, Cambridge, Edinburgh, and Dublin have all greatly increased of late, but for the reasons just given they can never be expected to attain the dimensions required for the study of the subject in its profoundest details. The small, but very choice collections formed by the officers of the Medical Department of the army, and kept in the museum of the Royal Victoria Hospital at Netley, and that of the navy at Haslar Hospital, are, I believe, in a stationary condition, but in good preservation. Our own collection, which also contains some valuable specimens (notably the complete skeleton of one of the extinct Tasmanian aborigines, presented by the late Mr. Morton Allport), and which during the past year has been catalogued for the first time by Mr. Bloxam, has not been added to, owing to a feeling which the Council has long entertained, and which induced them to part with the ethnological collection,

that a museum, entailing as it does, if worthily kept up, a very considerable annual expense, is not within the means of the Institute—at all events not until the more pressing claims of the library and the publications are fully satisfied.

This leads me to speak, in conclusion, of the work accomplished during the past year by the Institute, and of its present position and future prospects.

I must first refer to that portion of the retrospect of the year which always casts a certain sadness over these occasions—the losses we have sustained by death. Happily these have not been numerous, and do not include, as has been the case in many former years, any from whom great work in our own subject might still have been expected. Though we were all proud to number William Spottiswoode, the President of the Royal Society, among our members, and though we all honoured him for his accomplishments in other branches of science, and loved him for his worth as a man who rose high above his fellows in his chivalrous sense of honour and simple dignity of demeanour, we could not claim him as a worker at anthropology.

Lord Talbot de Malahide's antiquarian pursuits frequently verged upon our own subjects in their proper sense, and he was often present at our meetings, and a very recent contributor to our Journal. He had, however, reached the ripe old age of eighty-two.

From the list of our honorary members we have lost a still more venerable name, that of Sven Nilsson, Professor in the Academy of Lund. He was born on March 8th, 1787, and died on November 30th of last year, and was therefore well on in his ninety-seventh year. His long-continued and laborious researches in the zoology, palæontology, anthropology, and antiquities of his native land gave him a high place among men of science. Among a host of minor contributions he was the author of a standard work on the Scandinavian fauna; but that by which he was best known to us is the book of which the English translation, edited by Sir John Lubbock, bears the title of "The

Primitive Inhabitants of Scandinavia : an Essay on Comparative Ethnography, and a Contribution to the History of the Development of Mankind."

The number of our ordinary members has been fairly kept up, the additions by election having slightly exceeded the losses by death and resignation ; but a larger increase in the future will be necessary in order to carry on the operations of the Institute in a successful manner, especially under the new conditions to which I shall have to advert presently. Even by the most careful management our Treasurer has not succeeded in bringing the expenditure of the year quite within our ordinary income.

The Journal, I am glad to report, has been brought out with exemplary punctuality, under the able and energetic supervision of our director, Mr. Rudler. To this part of our operations I think we may look with unmixed satisfaction, the number, character, and variety of the communications contained in it being quite equal to those of former years.

With regard to our future, the next year will probably be one of the most momentous in our annals, as we have determined upon a great step, no less than a change of domicile. It was ascertained in the course of last summer that we could only remain in our present quarters at an increased rent upon that which we had hitherto paid, and upon a very uncertain tenure. We therefore considered whether it would be possible to obtain as good or better accommodation elsewhere. It happened fortunately that the Zoological Society was about to move into new freehold premises at No. 3, Hanover Square, and would have spare rooms available for the occupation of other societies. A committee of the Council was appointed to examine and report upon the desirability of moving, and negotiations were entered into with the Council of the Zoological Society which have ended in our becoming their tenants for the future. We shall have for the purposes of our library, office, and Council meetings, two convenient rooms on the second floor immediately above the library of the Zoological Society, and for the purpose of storing



our stock of publications a small room on the basement. We shall also have the use of a far more handsome and commodious meeting-room than that which we occupy at the present moment, and in a situation which is in many respects more advantageous. Let us trust that this change may be the inauguration of an era of prosperity to the Institute, and of increased scientific activity among its members.

It was moved by Mr. HYDE CLARKE, seconded by Prof. THANE, and carried unanimously, that the thanks of the meeting be given to the President for his address, and that he permit it to be printed in the *Journal* of the Institute.

The Scrutineers gave in their report, and the following gentlemen were declared to be duly elected to serve as Officers and Council for the year 1884:—

*President.*—Prof. W. H. Flower, LL.D., F.R.S.

*Vice-Presidents.*—Hyde Clarke, Esq.; John Evans, Esq., D.C.L., F.R.S.; Francis Galton, Esq., M.A., F.R.S.; Lieut.-Col. H. H. Godwin-Austen, F.R.S.; Lieut.-General Pitt Rivers, F.R.S., E. B. Tylor, Esq., D.C.L., F.R.S.

*Director.*—F. W. Rudler, Esq., F.G.S.

*Treasurer.*—F. G. H. Price, Esq., F.S.A.

*Council.*—J. Beddoe, Esq., M.D., F.R.S.; S. E. B. Bouverie-Pusey, Esq.; E. W. Brabrook, Esq., F.S.A.; C. H. E. Carmichael, Esq., M.A.; W. L. Distant, Esq.; C. I. Elton, Esq., B.A.; A. W. Franks, Esq., M.A., F.R.S.; J. G. Garson, Esq., M.D.; Prof. Huxley, F.R.S.; Prof. A. H. Keane, B.A.; A. L. Lewis, Esq.; Sir J. Lubbock, Bart., M.P.; R. Biddulph Martin, Esq., M.P.; Henry Muirhead, Esq., M.D.; J. E. Price, Esq., F.S.A.; Lord Arthur Russell, M.P.; Prof. G. D. Thane; A. Thomson, Esq., M.D., F.R.S.; Alfred Tylor, Esq., F.G.S.; and M. J. Walhouse, Esq., F.R.A.S.

Mr. JAMES HEYWOOD moved, and Mr. PARK HARRISON seconded, a vote of thanks to the retiring members of the Council, which was carried unanimously.

A vote of thanks to Mr. RUDLER for his services as Director and Editor of the *Journal* was moved by Dr. GARSON, seconded by Mr. A. L. LEWIS, and carried unanimously.

## ANTHROPOLOGICAL MISCELLANEA.

*An Examination of some OFFICIAL STATISTICS relating to the POPULATION of FINLAND.* By A. L. LEWIS, F.C.A., M.A.I.

A SHORT time ago I became possessed of a small work entitled "*Renseignements sur la Population de Finlande*," by C. E. F. Ignatius, Chief of the Statistical Bureau, and published at Helsingfors in 1869 at the expense of the Government. This little work, which I have now the pleasure of presenting to our library, is very well got up, and contains nine nicely executed maps of the country, coloured to illustrate the tables of statistics.

The Grand Duchy of Finland was united to the Russian Empire in 1809, but continued to enjoy its own government, constitution, and laws; it is about two-thirds the size of France, and the climate, though naturally much more severe than our own, is said to be, like that of Scandinavia, milder than that of Siberia, Labrador, Greenland, and other parts of the world in the same latitude. Although the registered population in 1865 was only 1,843,253, it was of considerable interest from an anthropological point of view, as it included Finns (so called), Lapps, Swedes, and Russians, besides more than 40,000 Greeks.

The country is divided into 50 *arrondissements*, of which the most northerly one is inhabited by Lapps, who in 1865 were 6,415 in number—less than one to a square kilomètre. The statistics show a lower average of crimes, deaths, marriages, and births amongst the Lapps than amongst the other populations as a whole, which may partly be accounted for by the difficulty of registration amongst such a people in such a country. The illegitimate births registered there are low—3 to 5 in every hundred.

The *arrondissement* of *Euröpää*, no part of which is more than thirty miles from St. Petersburg, is set down as exclusively Russian; its population in 1865 was 32,694. The crimes registered in this department were rather low; the births, deaths, and marriages at a medium rate; and the growth of population from 1840 to 1865 decidedly low, as compared to those in other *arrondissements*. As the density of the population was at the highest rural rate, namely, between 10 and 20 to the square kilomètre, it may be supposed that the slower growth of the population is due to the fact of its having been more fully populated before 1840 than other *arrondissements*. The illegitimate births were low—3 to 5 in every hundred.

The Swedes (and I suppose the Greeks, though they are not

distinguished) were distributed in 14 arrondissements bordering on the sea, and one (the Isles of Åland) surrounded by it. Of these 15 the last named is said to have contained more than 90 per cent. of Swedes. Its population was comparatively thick, marriages high, births and deaths and growth of population medium, illegitimate births 5 to 8 in every hundred, but crimes at the lowest rate, perhaps from a possible difficulty in escaping detection and apprehension. In the other 14 mixed arrondissements Swedes were found in varying proportions from 2 to 90 per cent. of the population. Helsingfors and Åbo, the two largest places in the country, with populations exceeding (in 1865) 25,000 and 18,000 respectively, are situated in two of these arrondissements, and in them crimes, marriages, and illegitimate births attained their highest proportions; this is only what might be expected, but the average of crime is probably unduly swelled, as the births, deaths, and marriages appear to have depended mainly on lists compiled by the clergy, whose attention is evaded by many inhabitants of the towns, while the records of crime must have been obtained from other and more all-embracing sources.

Finally we have 33 arrondissements which are said to have been practically all Finnish, and here I may say M. Ignatius points out that these people call themselves *Suomalaiset*,<sup>1</sup> and do not appear to have got into Finland from their habitations on the middle Wolga till the eighth century of our era—600 years after Tacitus introduced the name *Fenni*; they are generally classed as "Turanians," but I have no statistics as to their physical characteristics.<sup>2</sup> In these 33 arrondissements the density of the population varied from less than 1 to 11·20 inhabitants in the square kilometre, and its rate of growth, marriage, death, fecundity, crime, and illegitimacy were no less various.

In a country so large the conditions of life must be very varied, and it is no doubt greatly owing to this that, although I have diligently scrutinised these statistics, I have not been able to deduce any general conclusions from them, except that the illegitimate birth rate of the Lapps and Russians is said to have been from 3 to 5 per cent. only, and that of the almost entirely Swedish population of the Isles of Åland from 5 to 8 per cent., while that of the Swedish and Finnish arrondissements varied from below 3 to over 10 per cent., the latter figure being attained not only in Helsingfors and Åbo, which gave 21 and 14 per cent. respectively, but in rural arrondissements, where the Finns perhaps contribute the highest number, although, on the other hand, in the arrondissement containing Wiborg, the third largest place in the country (population over 8,000), and considered as purely Finnish, the rate was only from 3 to 5 per cent., and its purity is commented on by

<sup>1</sup> Mr. Howorth says that this means "Marshmen." (See "Westerly Driftings, &c., Part 9, Fins."—Journ. Anthropol. Inst., vol. ii, p. 205.)

<sup>2</sup> Mr. Howorth quotes Mr. De Capel Brooke as describing the Finns as tall and fair.

M. Ignatius. The percentage of illegitimate births varied then in 1861-5 from under 3 to over 21 per cent. in different localities, but the general average of the whole of Finland was nearly 7 out of every hundred. In England the rate of illegitimacy has declined from 7 per cent. in 1845 to between 6 and  $6\frac{1}{2}$  in 1863-5, and 5.2 in 1873, varying in the latter year from 4 per cent. in London, Surrey, and Middlesex, to 11 per cent. in Cumberland. In Scotland the rate is higher than in England, and in Wurtemberg and Bavaria higher still.

The general birth rate in Finland in 1861-5 was 3.73 per cent. of the inhabitants, while that of England varied in 1868 from 3.19 in Devon to 4.29 in Durham, so that there was no great difference between the two countries in that respect.

The best kept registers of deaths in Finland seem to have been those of some Lutheran congregations, but they disclose a very inferior duration of life to that prevailing in this country as given by our colleague, Mr. Cornelius Walford, in his excellent "Insurance Guide and Handbook." Thus out of every hundred persons born in 1860, 1861, 1862—

In Finland	In England
25 ..	15 died in their 1st year.
15 ..	8 died in their 2nd and 3rd years.
$6\frac{1}{2}$ ..	3 " " 4th and 5th "
6 ..	4 " " 6th to 10th "
$6\frac{1}{2}$ ..	7 " " 11th to 25th "
13 ..	16 " " 26th to 50th "
28 ..	47 " " 51st and upwards.
100	100

The Finnish statistics do not divide the deaths into periods after 50, a fact which speaks for itself.

From 1865 to 1869 great hardships were endured by the people of Finland, and the birth rate decreased, while the death rate, which in 1860, 1861, and 1862 was, as I have shown, very high, increased to one in every thirteen people, and more than three deaths for every birth; but the years 1860, 1861, and 1862 may, I think, be taken as not showing any unusual mortality.

In conclusion, I may perhaps be allowed to point out that the fact that these statistics are about twenty years old makes them more valuable, as we all know that populations everywhere become more mixed and lose their distinguishing characteristics more and more quickly every year.

#### DR. FINSCH'S COLLECTION OF CASTS.

DR. OTTO FINSCH has prepared a large collection of plaster casts, taken from living individuals, illustrating the physiognomy of the various peoples whom he studied during his travels in the South Sea Islands between 1879 and 1882. These casts may be obtained on terms to be had on application to Dr. Finsch, in Bremen.

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